THE GOSPEL OF JESUS ACCORDING TO BARUCH VOLUME I

An Esoteric Odyssey of Creation, Remembrance, the Cross, and the Return to the Good

THE GOSPEL OF JESUS ACCORDING TO BARUCH VOLUME I..... 1

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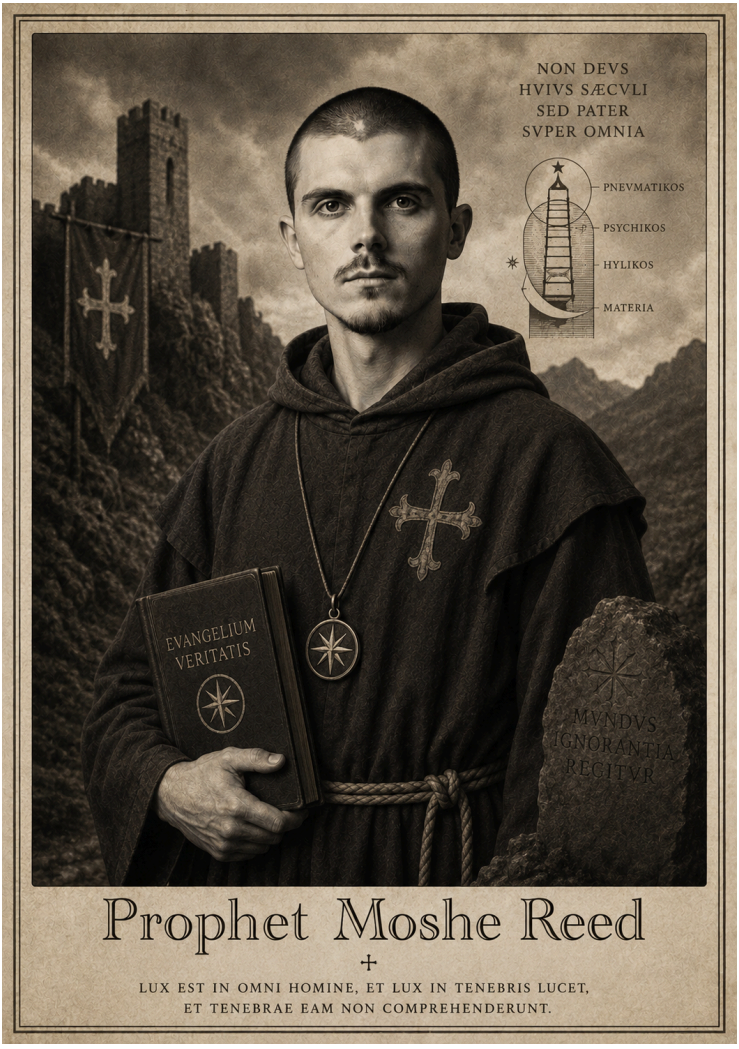

Reverend Moshe Reed

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All conditioned phenomena are like a dream, an illusion, a bubble, a shadow, like dew or a flash of lightning; thus should we perceive them.

PROLOGUE — BEFORE THE JOURNEY

1. Before Heaven and Earth

Before there was a road, there was no traveler.

Before there was a traveler, there was no sea.

Before there was a sea, there was no shore.

Before there was a shore, there was no heaven above it, nor earth beneath it.

There was no star to guide the wanderer, no moon to mark the passage of night, no sun to reveal the morning, and no wind to carry the voice of one who speaks.

There was no kingdom, and there was no city.

There was no temple, and there was no altar.

There was no king upon a throne, nor shepherd among his sheep.

There was no Heracles lifting his weapon against the beast, nor Odysseus steering his vessel through the wine-dark sea.

There was no Nazareth, no Jerusalem, no Bethlehem.

There was no Egypt, no Greece, no Israel, no Rome.

There was no name.

There was no number.

There was no division between above and below.

There was no distinction between spirit and soul, because there was not yet a world in which such distinctions could be spoken.

And yet there was Life.

Not the life that is born.

Not the life that breathes.

Not the life that eats and drinks.

Not the life that grows old.

Not the life that is measured by the rising and setting of the sun.

There was Life before the life of creatures.

There was Light before the light of the stars.

There was Being before the beings.

And that Life was not made.

It did not arise from another.

It was not fashioned by a craftsman.

It did not receive its existence from a father who stood before it.

For if there had been another before it, then that other would have been first.

And if another had made it, then the maker would have been greater.

But there was no greater.

There was no before.

There was no after.

There was only the Mystery which cannot be placed within the succession of things.

The sages call this Mystery **the Great Life**.

But the name is not the Life.

The word is not the Mystery.

The sign is not the thing signified.

And whoever hears the name and thinks that he has possessed the Mystery has not yet understood the first word of wisdom.

For the Great Life is before every name.

It is before every thought.

It is before every image.

It is before every heaven.

It is before every beginning.

And because it is before every beginning, no creature can say that it began.

The beginning belongs to creation.

The Great Life does not belong to creation.

The beginning belongs to the journey.

The Great Life is before the road.

The beginning belongs to the traveler.

The Great Life is before the traveler.

Therefore the first mystery is not:

“Where did the Great Life come from?”

For that question belongs to the world of things that come from something.

The first mystery is:

“How can the Infinite be spoken of by those who live among finite things?”

And the answer is:

It cannot be possessed.

It can only be approached.

It can only be remembered.

It can only be witnessed through signs.

And even the signs must finally be released.

For the traveler must not mistake the road for the homeland.

The ancient mystery teaches that creation proceeds outward from the Source and that the spiritual journey reverses this movement through remembrance, truth, Light, and return. The source theology therefore understands the entire drama as a movement from origin into manifestation and from manifestation back toward recognition.

Thus the Gospel begins before Genesis.

It begins before Adam.

It begins before Eden.

It begins before Elohim.

It begins before Edem.

It begins before the angels.

It begins before Paradise.

For these things belong to the journey.

The Great Life belongs before the journey.

And the journey itself is not yet a journey.

There is nowhere to go.

There is no distance.

There is no separation.

There is no exile.

There is no return.

There is only the fullness of Life.

And the fullness of Life does not struggle against darkness, because darkness has not yet appeared.

It does not struggle against death, because death has not yet appeared.

It does not struggle against ignorance, because ignorance has not yet appeared.

It does not struggle against domination, because there is no ruler and no subject.

There is no possession, because there is nothing outside the fullness to possess.

There is no fear, because there is nothing to lose.

There is no desire, because nothing is absent.

There is no hunger, because Life is complete.

There is no journey, because the traveler has nowhere to return.

And this is the mystery from which all later mysteries descend.

Yet the one who tells this tale must use words.

And words belong to the journey.

Therefore I will speak of what cannot be spoken.

I will tell of what existed before the telling.

I will give names to that which was before names.

I will speak of Light, though no sun had yet risen.

I will speak of Father, though no son had yet been begotten.

I will speak of Spirit, though no body had yet received breath.

I will speak of the Good, though no evil had yet appeared.

I will speak of the Word, though no tongue had yet uttered a syllable.

But understand the mystery:

These names are signs.

They are not chains by which the Mystery may be bound.

The one who hears the word **Father** must look beyond the word.

The one who hears the word **Light** must look beyond the image.

The one who hears the word **Good** must look beyond the concept.

The one who hears the word **Life** must look beyond the life of the flesh.

For the purpose of revelation is not to imprison the Infinite inside language.

Its purpose is to turn the traveler toward that which language cannot contain.

And there was no road.

But the road was hidden in the Mystery.

There was no sea.

But every sea was hidden in the Mystery.

There was no tree.

But every tree was hidden in the Mystery.

There was no man.

But humanity was hidden in the Mystery.

There was no Christ.

But the possibility of remembrance was hidden in the Mystery.

There was no Baruch.

But the messenger was hidden in the Mystery.

There was no Heracles.

But the struggle of the hero was hidden in the Mystery.

There was no Jesus.

But the one who would remember perfectly was hidden in the Mystery.

Nothing had yet appeared.

Yet nothing was absent from the fullness of Life.

This is why the beginning must be understood correctly.

Creation is not the creation of the Great Life.

The Great Life does not become greater by creating.

The Great Life does not become more complete by bringing forth worlds.

Creation belongs to manifestation.

The Source remains Source.

And the image that proceeds from the Source does not become the Source merely because it comes from the Source.

The messenger is not the Source.

The prophet is not the Source.

The Savior is not the Source.

The heaven is not the Source.

The Light is not something that can be possessed.

The Good is not something that can be imprisoned in a name.

The Great Life remains beyond all.

This apophatic distinction becomes essential to the entire Gospel: the systematic theology repeatedly insists that the messenger points beyond himself and that even the highest manifested realities do not exhaust the Great Life.

Therefore the journey of Jesus cannot properly be understood until the traveler knows what lies before the road.

Jesus does not begin the story.

He enters the story.

Baruch does not begin the story.

He enters the story.

Heracles does not begin the story.

He enters the story.

Adam does not begin the story.

He enters the story.

Elohim and Edem belong to the unfolding of the manifested mystery.

Paradise belongs to the unfolding.

The trees belong to the unfolding.

The rivers belong to the unfolding.

The powers belong to the unfolding.

Even the heavens belong to the unfolding.

But the Great Life does not enter the story as one character among others.

It is the hidden depth from which the story receives its possibility.

Therefore the traveler who begins with Jesus must eventually travel backward.

He must pass through the Gospel and into the mystery behind the Gospel.

He must pass through the cross and ask what existed before the cross.

He must pass through the resurrection and ask what existed before death.

He must pass through death and ask what existed before mortality.

He must pass through humanity and ask what existed before Adam.

He must pass through Paradise and ask what existed before Paradise.

He must pass through Elohim and Edem and ask what existed before their union.

He must pass through every heaven and ask:

What is beyond this?

And when every answer has been exhausted, when every image has fallen silent, when every name has been released, the traveler reaches the threshold of the first mystery.

There he finds no throne.

There he finds no golden city.

There he finds no emperor.

There he finds no monster to conquer.

There he finds no rival.

There he finds no possession.

He finds the silence before the names.

And from that silence the journey begins.

For the beginning of the Gospel is not the beginning of a biography.

It is the beginning of an **Odyssey of remembrance**.

The traveler will descend into manifestation.

He will encounter the garden.

He will encounter the rivers.

He will encounter the trees.

He will encounter the powers.

He will encounter desire.

He will encounter suffering.

He will encounter kings.

He will encounter prophets.

He will encounter Heracles.

He will encounter the beautiful seduction that defeats the strong.

He will encounter the shepherd.

He will encounter Jesus.

He will encounter the cross.

He will encounter the empty tomb.

He will ascend.

And finally he will discover that the homeland was never truly absent.

For the deepest exile was not the distance between Earth and Heaven.

It was forgetfulness.

And the deepest return was not the movement of a body through the heavens.

It was remembrance.

The theology of the supplied Baruch tradition explicitly makes this distinction: the Source was never actually lost; what was obscured was remembrance, recognition, and transparency.

Therefore the Gospel begins before Heaven and Earth because the traveler must know what lies beyond both.

Before the first heaven:

the Great Life.

Before the first earth:

the Great Life.

Before the first light:

the Great Life.

Before the first word:

the Great Life.

Before the first name:

the Great Life.

And beyond the final heaven,

beyond the final name,

beyond the final word,

beyond the final traveler,

the same mystery remains.

The Great Life remains.

Remember.

BOOK I — PRIAPUS AND THE FIRST MYSTERY

Chapter 1 — The Garden Before the Garden

1. Priapus at the Threshold

Before Adam walked beneath the trees, before Eve heard the voice of the serpent, before Paradise was planted eastward before the face of Edem, there was a garden hidden within the mystery of generation.

And the garden was not yet a garden.

There were no walls around it, neither gates of bronze nor paths of beaten earth. No river divided its four quarters, and no tree cast its shadow upon the ground. Yet the pattern of every garden was already hidden there, for the garden is the image of a place in which things are brought forth, receive nourishment, and bear fruit.

And at the threshold stood Priapus.

He was the keeper of the first mystery of generation, not because he had made the heavens, nor because he was the source of Life, but because he stood where the unseen became visible and where potential became image.

He stood neither wholly above nor wholly below.

Behind him was the mystery.

Before him was manifestation.

And he looked toward the place where Heaven would one day meet Earth.

Now Priapus lifted his eyes, and there was no sun.

He looked toward the earth, and there was no earth.

He looked toward the waters, and there were no waters.

Yet he knew that all these things were contained within the mystery as the tree is contained within the seed before the tree has branches.

And he said:

> "The seed is not yet the tree,
> yet the tree is hidden within the seed.
>
> The image is not yet the thing,
> yet the thing is revealed through the image.
>
> The child is not yet born,
> yet generation has already opened the road by
> which the child shall come.
>
> Therefore I stand at the threshold."

And the voice of the silence answered him:

> "Do not call yourself the Source."

Priapus bowed his head.

For he knew the first law of the mysteries:

the sign is not the Origin.

The image proceeds from that which is greater than the image.

The seed proceeds from Life.

The body proceeds from generation.

Generation proceeds from the powers of manifestation.

And manifestation itself proceeds from that which no creature possesses.

Thus Priapus stood as a guardian of the threshold, but he did not own the threshold.

He was a sign of the mystery, but he was not the mystery.

He was a witness to generation, but he was not the Great Life.

For before all bodies there was Life.

Before all generation there was the Good.

Before all manifestation there was the mystery beyond manifestation.

And beyond every name by which the mystery might be called, the Great Life remained.

Then Priapus looked into the darkness before him.

And he saw something like a garden.

It was not yet a garden, but it contained the form of a garden.

He saw paths before paths existed.

He saw rivers before waters were separated.

He saw trees before roots entered earth.

He saw fruit before seeds had fallen.

And he understood that creation would be like a great journey.

What was hidden would become visible.

What was one would become many.

What was above would be reflected below.

What was spiritual would enter the image of flesh.

And what was embodied would carry within itself a memory of the heights.

Thus the first garden was not a place.

It was a **pattern**.

And Priapus stood before the pattern.

---

2. The Garden of Desire

Then there came desire.

But desire was not yet evil.

For how could desire be evil before there was separation, possession, fear, or death?

Desire was the movement by which one thing turned toward another.

The seed desired the earth.

The earth received the seed.

The hidden sought manifestation.

The invisible sought expression.

And Priapus saw that generation was accompanied by longing.

He saw that what is incomplete seeks completion.

What is hidden seeks manifestation.

What is distant seeks union.

And he said:

> “Behold, desire has opened the road.”

Yet the mystery spoke again:

> “Desire may become either communion or possession.”

Priapus understood.

For desire itself was not the prison.

The prison began when desire said:

“I must possess.”

Then the gift became property.

The beloved became an object.

The body became an instrument.

The garden became a possession.

And the sign forgot that it was a sign.

Thus the first danger entered the mystery of generation.

The same movement that could produce love could produce attachment.

The same longing that could produce union could produce domination.

The same power that could bring forth life could become captive to itself.

And Priapus saw that the entire future history of humanity was already concealed within this distinction.

He saw a man and a woman who had not yet been formed.

He saw them standing within a garden.

He saw them joined in love.

He saw them receiving life.

He saw them becoming parents.

He saw them looking upon their children.

And he saw another possibility.

He saw the human being looking upon another human being and saying:

“You belong to me.”

Then the garden became a prison.

He saw the human looking upon the earth and saying:

“This belongs to me.”

Then the earth became an object of domination.

He saw the human looking upon knowledge and saying:

“I possess the truth.”

Then knowledge became a weapon.

He saw the human looking upon the body and saying:

“This is all that I am.”

Then mortality became an absolute.

Priapus trembled.

For he understood that the mystery of generation would eventually become the mystery of forgetfulness.

And the voice said:

> “What is received as a gift gives life.
>
> What is grasped as possession produces bondage.”

Priapus remembered these words.

And he carried them into the garden that had not yet become a garden.

---

3. The God Who Stands Between Worlds

Then Priapus saw the first distinction.

Above him was the realm that would become Heaven.

Below him was the realm that would become Earth.

Between them stood the mystery of generation.

And he perceived that the worlds would not remain separate.

The heavenly would descend into the earthly.

The earthly would become capable of bearing the heavenly.

Spirit would enter embodiment.

Soul would receive experience.

And the human being would eventually become the meeting place between them.

This corresponds to the central Baruchian anthropology in the supplied theology: Elohim represents Spirit and Heaven, Edem represents Soul and Earth, and the human is formed as the meeting place of these dimensions.

Then Priapus said:

> “What is above shall be reflected below.
>
> What is invisible shall become visible.
>
> What is hidden shall become image.

> What is spiritual shall enter the garment of flesh.”

And the voice answered:

> “But remember the difference between the image and its Source.”

Priapus said:

> “I remember.”

And the voice said:

> “Then you may stand between the worlds.”

So Priapus stood between them.

He became a figure at the boundary.

Above him was the mystery of Spirit.

Below him was the mystery of Soul.

Before him was generation.

Behind him was the unmanifest.

And within him was the sign of the passage between worlds.

Therefore the first garden would become a meeting place.

It would be neither Heaven alone nor Earth alone.

It would be the place where the two dimensions of manifestation encountered one another.

This would later be called **Paradise**.

And the powers would dwell there.

And the trees would become signs of those powers.

And the rivers would flow through its four regions.

And humanity would walk there.

But none of this had yet occurred.

Priapus merely saw the pattern.

---

4. The Mystery of Generation

Then the mystery of generation opened before him.

And Priapus saw that generation does not create Life.

It receives Life.

For Life cannot be manufactured by the body.

The body can receive.

The body can nourish.

The body can reproduce.

But the body does not originate the mystery of Life.

The earth receives the seed.

The mother receives the child.

The body receives the breath.

The soul receives experience.

The spirit receives illumination.

And all receiving depends upon a gift that came before reception.

Therefore generation is sacred as a sign, but generation is not the Source.

Priapus understood this.

He saw the future generations of humanity moving through the earth like waves upon the sea.

One generation would rise.

Another would descend.

Kings would be born.

Kings would die.

Heroes would arise.

Heroes would fall.

Prophets would speak.

Their voices would become silent.

Children would become parents.

Parents would become ancestors.

Cities would rise from the earth and return to the earth.

And through all of it the mystery of Life would remain greater than every generation.

Then Priapus said:

> "Generation passes from generation to
> generation,
> but Life is not exhausted."

And the voice answered:

> "That is why generation is a sign."

For every birth would become a parable.

Every child would testify:

Life is greater than the body.

Every seed would testify:

The hidden may become visible.

Every tree would testify:

The image contains a mystery.

Every garden would testify:

The visible may reveal the invisible.

And every human being would become a living question:

What is the Life within me?

But there was another mystery.

Generation could produce not only bodies.

It could produce identities.

Names.

Families.

Tribes.

Kingdoms.

Nations.

Possessions.

And eventually these things could become idols.

A man might say:

“I am my name.”

Another:

“I am my tribe.”

Another:

“I am my kingdom.”

Another:

“I am my body.”

Another:

“I am what I possess.”

And so the garment would become the self.

The image would become the Origin.

The creation would become the Creator.

And the human being would forget.

Priapus therefore saw that the mystery of generation contained within itself both revelation and danger.

It revealed the hidden.

But it could also cause the traveler to become attached to the revealed.

Thus the first lesson of the garden was:

Receive the image, but seek the Origin.

---

5. Seed and Image

Then Priapus looked upon the seed.

And he saw the entire tree hidden within it.

The branches were hidden.

The leaves were hidden.

The fruit was hidden.

The shade was hidden.

The future birds were hidden.

The future traveler who would rest beneath it was hidden.

Yet none of these things could be seen with the ordinary eye.

Priapus said:

> “The invisible is within the visible.”

And the voice answered:

> “And the visible points toward the invisible.”

Thus the seed became the first parable.

The seed does not resemble the tree in its final form.

Yet the tree is truly present in the mystery of the seed.

So too the human body does not reveal the whole mystery of the human.

The body is visible.

The Spirit is hidden.

The name is visible.

The inner life is hidden.

The earthly journey is visible.

The homeland is hidden.

The beginning is visible only through its signs.

The Source is visible only through its manifestations.

And therefore the wise traveler learns to read.

The garden is a book.

The river is a word.

The tree is a witness.

The body is an image.

The human being is a living seal.

The world is filled with signs.

The supplied Baruch theology develops precisely this principle: the Garden is not merely a physical location; trees, rivers, bodies, and names can function as signs pointing beyond themselves, while the tragedy begins when the sign is mistaken for the ultimate reality.

Then Priapus saw Adam.

But Adam had not yet been formed.

He saw him as an image within the future.

He saw him standing upon the good earth.

He saw Spirit within him.

He saw Soul within him.

He saw Earth beneath him.

He saw Heaven reflected within him.

And he heard the name:

Adam.

The name meant that he belonged to the earth.

Yet he was more than earth.

He belonged to the soul.

Yet he was more than soul.

He received Spirit.

Yet he was not the Source of Spirit.

He was an image of a greater union.

He was a seal.

He was a memory.

He was a bridge.

He was a small cosmos.

And Priapus understood:

> "The human is the garden in miniature."

For within the human there would be rivers.

There would be trees.

There would be beasts.

There would be desires.

There would be fears.

There would be light.

There would be darkness.

There would be Spirit.

There would be Soul.

And there would be the possibility of remembrance.

---

6. The Body as Sign

Then Priapus looked upon the body.

And he saw that the body was beautiful.

For it was made from the good earth.

It could touch.

It could speak.

It could embrace.

It could give birth.

It could walk beneath the stars.

It could receive bread and water.

It could experience friendship.

It could suffer.

It could rejoice.

It could weep.

It could love.

And therefore the body was not meaningless.

Nor was Earth meaningless.

The body was a vessel.

Earth was a dwelling.

Soul was experience.

Spirit was illumination.

And humanity stood between the visible and invisible.

The Baruchian creation theology likewise insists that the good earth and embodied human are real without being ultimate: the body is a dwelling, the human form is a sign, and Spirit reaches beyond earthly embodiment without making Earth meaningless.

Priapus therefore rejected the thought that the body itself was evil.

He said:

> "That which bears the image must not be despised."

But the voice answered:

> "Nor must the image be worshiped."

Priapus understood.

The error was not embodiment.

The error was identification.

To say:

"I possess a body"

was different from saying:

"I am nothing but the body."

To receive the world was different from becoming possessed by the world.

To enjoy creation was different from making creation ultimate.

To love another was different from claiming ownership of another.

Thus the body became a sign of the central mystery:

the visible can carry the invisible without becoming the invisible.

Then Priapus saw that the body itself was a garment.

And he saw another garment.

And another.

The name was a garment.

The family was a garment.

The tribe was a garment.

The kingdom was a garment.

The occupation was a garment.

The reputation was a garment.

The body was a garment.

And he understood:

> "A garment may be worn without becoming the wearer."

But if the traveler forgets this, the garment becomes a prison.

This would later be revealed in the story of Heracles.

For Heracles would possess strength.

He would possess courage.

He would possess heroic glory.

He would defeat monsters.

Yet when the power of Babel came upon him, she would wrap him in another robe, and the robe would signify the capture of identity itself. The supplied theology interprets Omphale's robe precisely this way: the hero becomes symbolically clothed in the power that defeats him, mistaking the garment for himself.

Thus the mystery was already present in the garden before Heracles was born.

The first temptation was not:

"Become weak."

It was:

“Forget what you are.”

---

7. The First Division

Then the garden divided.

Not yet through sin.

Not yet through death.

Not yet through the serpent.

The first division was simply the distinction between things.

Heaven was Heaven.

Earth was Earth.

Spirit was Spirit.

Soul was Soul.

Male was male.

Female was female.

Seed was seed.

Fruit was fruit.

River was river.

Tree was tree.

And Priapus saw that distinction itself was not evil.

For without distinction there could be no relationship.

If there were no two, there could be no meeting.

If there were no lover and beloved, there could be no embrace.

If there were no Heaven and Earth, there could be no descent and ascent.

If there were no Spirit and Soul, there could be no human mystery.

Therefore distinction was necessary for manifestation.

But division could become something else.

Distinction says:

“You are not I.”

Division says:

“You are against me.”

Distinction permits relationship.

Division produces conflict.

Distinction creates knowledge.

Division can create alienation.

And Priapus saw that the future World of Mixture would be governed by this tension.

The twenty-four powers would arise.

Twelve would belong to Elohim.

Twelve would belong to Edem.

The paternal powers would stand with Spirit and Heaven.

The maternal powers would stand with Soul and Earth.

Together they would form the ordered structure of manifestation.

And Paradise would become their common domain.

Thus the garden would contain multiplicity without necessarily becoming chaos.

But later the powers would move according to their natures.

And desire would become possession.

And possession would become fear.

And fear would become control.

And control would become domination.

And domination would become suffering.

And suffering would become forgetfulness.

This sequence would become the great tragedy of the World of Mixture.

Priapus saw all this as one sees a storm far out upon the sea.

The storm had not yet arrived.

But the horizon was dark.

He said:

> “Will the garden be lost?”

And the voice answered:

> “The garden may be forgotten.”

Priapus asked:

> “Will the Light be extinguished?”

And the voice answered:

> “The Light cannot be extinguished.”

Priapus asked:

> “Will the human being be destroyed?”

And the voice answered:

> “The image may be obscured, but the mystery remains.”

Priapus asked:

> “Will the traveler find the road home?”

And the voice answered:

> “The road will be hidden beneath many roads.”

Then Priapus understood why the story would require a messenger.

For when the road is forgotten, someone must say:

Remember.

---

8. The Hidden Light in Generation

At last Priapus saw a light within the seed.

It was not the light of the sun.

It was not the light of the moon.

It was not fire.

It was not lightning.

It did not illuminate the outside of things.

It illuminated their meaning.

Priapus looked into the seed and saw the tree.

He looked into the tree and saw the garden.

He looked into the garden and saw the human.

He looked into the human and saw Spirit.

He looked into Spirit and saw the Father.

He looked beyond the Father and saw the Good.

And beyond the Good there was no image.

No form.

No name.

No boundary.

Only the mystery of the Great Life.

Then Priapus fell silent.

For he understood that the hidden Light was not something manufactured by generation.

Generation merely revealed what had been hidden.

The seed opened.

The tree appeared.

The garden blossomed.

The human awakened.

The Spirit remembered.

The traveler turned.

But the Light had never been created by any of these things.

The Light was greater than the things through which it shone.

And so Priapus spoke his final word before the garden:

> “The body shall bear the sign.
>
> The soul shall carry the journey.
>
> The Spirit shall remember.
>
> The garden shall become the world.
>
> The world shall become a wilderness.

The wilderness shall become a road.

The road shall become an Odyssey.

The hero shall fail through strength.

The prophet shall speak through remembrance.

And another shall come who will not forget."

Then he saw, far away, a shepherd.

The shepherd was not yet walking.

The shepherd had not yet spoken.

No disciple had yet followed him.

No cross had yet been raised.

No tomb had yet been opened.

No angel had yet announced his rising.

Yet the image stood within the hidden Light.

And Priapus heard a voice:

"The Light shines in the darkness."

And another voice answered:

"And the darkness shall not possess it."

Then the garden disappeared.

The threshold disappeared.

Priapus disappeared.

The seed disappeared.

And the silence remained.

But from the silence came the first movement.

The waters gathered.

Heaven began to separate from Earth.

The powers prepared their places.

Elohim turned toward Edem.

Edem turned toward Elohim.

And the garden that had existed first only as a mystery began to take form.

Thus began the long journey.

And the first witness stood at the threshold.

He had seen the beginning.

But the beginning itself had come from beyond him.

For:

The sign is not the Source.

The garden is not the Homeland.

The body is not the whole human.

The image is not the Origin.

The journey is not the destination.

And beyond every garden,

beyond every body,

beyond every generation,

beyond every hero,

beyond every prophet,

beyond every Savior,

beyond every heaven,

the Great Life remained.

Remember.

BOOK I — PRIAPUS AND THE FIRST MYSTERY

Chapter 2 — The Man Who Looked Upon the Beginning

1. Priapus and the First Garden

And after Priapus had stood at the threshold, he turned his face toward the garden.

Yet the garden was not as gardens are now.

There were no walls around it.

There was no gardener.

There was no plow.

There was no seed scattered by the hand of man.

There was no harvest.

There was no death among the trees.

And yet it was already a garden, because everything that would later be called a garden was gathered there in its hidden pattern.

There was earth, though the earth had not yet been divided into the lands of nations.

There was water, though the rivers had not yet taken their appointed courses.

There was light, though the sun had not yet received its place among the lights of heaven.

And there was desire.

Priapus entered.

He did not enter as a king enters his kingdom, for he claimed nothing.

He did not enter as a conqueror enters a city, for he brought no sword.

He entered as a witness enters a mystery.

And he looked.

He saw the earth beneath his feet.

He saw the darkness above him.

He saw the first movements of generation.

And he understood that the visible world was not empty of meaning.

Everything was speaking.

The earth spoke of receptivity.

The waters spoke of movement.

The seed spoke of hidden life.

The tree spoke of ascent.

The fruit spoke of fulfillment.

And the human body, though humanity had not yet appeared in its final form, was already concealed within the mystery of the garden.

For the garden was the first great image.

It was the image of a cosmos in which Heaven and Earth could meet.

The Baruchian creation account later describes Paradise as the common domain of the paternal and maternal powers, with the angels allegorically represented as trees; Baruch is the Tree of Life, while Nas is the Tree of Knowledge.

Priapus therefore walked among the signs.

And he asked:

> "What is this place?"

And the silence answered:

> "It is not merely a place."

He asked:

"What are these trees?"

And the silence answered:

"They are more than trees."

He asked:

"What are these waters?"

And the silence answered:

"They are more than waters."

Then Priapus understood that the world could be read.

And he became the man who looked upon the beginning.

---

2. The Beauty of the Earth

And Priapus looked upon the earth.

It was young.

It had not yet been scarred by cities.

No wall had been raised against another wall.

No field had been divided by boundary stones.

No king had called the land his own.

No army had crossed it.

No grave had yet received the bones of the dead.

The earth was beautiful.

And Priapus did not despise it.

For the earth belonged to Edem, and Edem belonged to the manifested mystery.

Earth was Soul.

Heaven was Spirit.

And humanity would eventually become the place where the two could meet.

The source tradition teaches that humanity is formed from the better earth of Edem and becomes a symbol of the union of Elohim and Edem.

Therefore Priapus knelt and touched the earth.

He placed his hand upon the soil.

And he said:

> “You are not the Great Life.
>
> Yet you bear Life.

You are not the Light.

Yet you receive the Light.

You are not the Spirit.

Yet you shall become the dwelling of Spirit.”

And the earth did not answer with words.

It answered with fragrance.

For from the earth came the scent of the seed.

And from the seed came the promise of the tree.

And from the tree came the promise of fruit.

And Priapus saw that beauty was not merely decoration.

Beauty was revelation.

The world was beautiful because it could disclose something greater than itself.

The earth was beautiful because it could become transparent.

The body would be beautiful because it could become a dwelling.

The garden would be beautiful because it could become a sign.

And the human would be beautiful because within the human the visible and invisible could meet.

But Priapus also understood the danger.

For whatever is beautiful can become an object of possession.

The eye can look upon beauty and receive it.

Or the eye can look upon beauty and say:

“This must belong to me.”

And at that moment reception becomes possession.

The gift becomes property.

Love becomes ownership.

And the garden begins to close its gates.

---

3. The Desire Beneath the Stars

Night came upon the first garden.

But there were not yet stars as men would later know them.

There were only lights hidden within the heavens, awaiting their appointed signs.

Priapus looked upward.

And he saw that the universe was full of desire.

The earth desired the rain.

The seed desired the earth.

The flower opened toward the light.

The living thing moved toward nourishment.

And what was separated sought union.

Priapus understood that desire was not originally an enemy.

Desire was movement.

Desire was the motion of one thing toward another.

Desire was the longing by which generation became possible.

And he said:

> “Without desire, nothing would move.”

But the voice answered:

> “And without discernment, desire becomes a chain.”

Then Priapus asked:

> “How shall I distinguish the two?”

And the voice said:

"Ask whether desire receives or possesses."

Priapus considered this.

He saw the earth receiving the seed.

The earth did not imprison it.

The seed entered the earth and was transformed.

He saw the mother receiving the child.

The child was not property.

He saw the lover receiving the beloved.

The beloved was not a possession.

He saw the traveler receiving bread.

The bread became life.

And he saw another possibility.

The hand that received the gift closed around it.

The gift became property.

The lover became an object.

The body became an instrument.

The earth became territory.

Knowledge became status.

Power became domination.

And desire became fear.

For whoever possesses must fear losing.

And whoever fears losing begins to control.

And whoever controls begins to dominate.

And whoever dominates creates suffering.

Thus the long chain of the World of Mixture was already concealed within the first misuse of desire.

Desire → possession → fear → control → domination → suffering → forgetfulness.

Priapus saw the entire chain.

And he wept.

---

4. The Mystery of Flesh

Then Priapus saw flesh.

He saw that flesh was fragile.

It could hunger.

It could thirst.

It could become tired.

It could experience pleasure.

It could experience pain.

It could embrace another.

It could give birth.

It could grow old.

And finally it could return to the earth.

Priapus asked:

> "Why has the mystery chosen flesh?"

The voice answered:

> "Because the visible may become the vessel of the invisible."

Then Priapus understood the mystery of embodiment.

The flesh was not the enemy of Spirit.

Nor was Spirit the enemy of flesh.

The body was the garment.

The Spirit was the remembrance.

The Soul was the experience.

The Earth was the dwelling.

And the human being would become the bridge.

The supplied theology expresses this precisely: Earth is good but not ultimate, the body is real but not the whole human, Soul experiences, Spirit illuminates, and humanity becomes the meeting place between Heaven and Earth.

Then Priapus saw something terrible.

He saw that the garment could be mistaken for the wearer.

He saw men saying:

“I am my flesh.”

He saw women saying:

“I am my appearance.”

He saw kings saying:

“I am my throne.”

He saw warriors saying:

“I am my strength.”

He saw priests saying:

“I am my office.”

He saw wise men saying:

“I am my knowledge.”

And the voice said:

“This is forgetfulness.”

Priapus asked:

“Is the flesh therefore evil?”

And the voice answered:

“No.”

“Is the earth evil?”

“No.”

“Is desire evil?”

“No.”

“Then what is evil?”

And the voice answered:

> “To mistake the garment for the one who wears it.”

Priapus became silent.

For he understood that the deepest captivity was not chains around the body.

It was identification within the mind.

The powers did not need to imprison the traveler with iron.

They needed only to persuade him:

“This is who you are.”

---

5. The Garden as Image

Then Priapus returned to the center of the garden.

There stood the trees.

And he looked upon them.

One tree seemed to stretch upward toward the heavens.

Its roots entered the earth.

Its branches reached toward the heights.

And Priapus understood:

This is the image of the messenger.

For the messenger stands within the visible world while pointing beyond it.

The messenger has roots in Earth.

But his crown reaches toward Light.

Thus the Tree of Life became a sign of Baruch.

The supplied theology identifies Baruch as the Tree of Life because he represents remembrance of Life; his roots belong to creation while his crown points toward Light.

Then Priapus saw another tree.

Its branches were twisted.

Its fruit was beautiful.

Its leaves were bright.

Yet beneath its beauty there was division.

This was the sign of Nas.

And Priapus understood that knowledge itself was not evil.

Knowledge could illuminate.

Knowledge could distinguish.

Knowledge could teach.

But knowledge separated from Life could become possession.

The danger was not intelligence.

The danger was the claim:

“I possess the truth.”

For when knowledge becomes possession, the knower becomes a ruler.

And when the knower becomes a ruler, the truth becomes an instrument of domination.

Therefore Priapus stood between the two trees.

He saw Life.

He saw Knowledge.

And he understood that the mystery was not:

ignorance versus intelligence.

It was:

knowledge joined to Life versus knowledge severed from Life.

This distinction is central to the Baruchian interpretation of the two trees.

Then Priapus said:

> “Let knowledge serve Life.”

And the garden became bright.

---

6. The First Forgetting

But the brightness did not remain.

For the first forgetting had already entered the world.

Not as a creature.

Not as a monster.

Not as a serpent with scales.

It entered as a thought.

The thought said:

“I am separate.”

Then another thought followed:

“I must possess.”

Then another:

“I must defend what I possess.”

Then another:

“I must become greater.”

Then another:

“I must rule.”

And finally:

“I am what I have acquired.”

Priapus watched the thoughts pass through the garden.

He saw how easily they could become desires.

He saw how desires could become attachments.

He saw how attachments could become identities.

And identities could become prisons.

The garden itself had not become evil.

The trees had not become evil.

The earth had not become evil.

The body had not become evil.

The tragedy was that the human being had forgotten how to read them.

The tree no longer pointed beyond itself.

It became merely a tree.

The river no longer pointed toward Life.

It became merely water.

The body no longer pointed toward Spirit.

It became merely flesh.

The name no longer pointed toward the person.

It became the person.

The image no longer pointed toward the Origin.

It became the Origin.

And so transparency was lost.

The world remained full of signs.

But humanity forgot how to read.

The theology of the supplied work describes this as the tragedy of signs becoming opaque: when the image forgets that it is an image, transparency is lost and possession replaces reception.

Then Priapus heard the garden grow silent.

And he knew:

The first exile had begun.

Not exile from a geographical location.

Exile from recognition.

---

7. The Voice Beyond the Garden

Then, from beyond the garden, a voice spoke.

Priapus turned.

He could not see the one who spoke.

There was no figure.

There was no throne.

There was no face.

There was only the voice.

And the voice said:

> “Remember.”

Priapus answered:

> “What shall I remember?”

And the voice said:

> “Remember the Life before the body.”

Priapus remembered.

> “Remember the Light before the stars.”

Priapus remembered.

> “Remember the Good beyond every possession.”

Priapus remembered.

> “Remember the Spirit within the garment.”

Priapus remembered.

> “Remember that the earth is good, but is not the Source.”

Priapus remembered.

> “Remember that the body is real, but is not the whole human.”

Priapus remembered.

> “Remember that knowledge is a servant of Life.”

Priapus remembered.

> “Remember that the messenger is not the Source.”

Priapus remembered.

And then the voice said:

> “You will not remain here forever.”

Priapus looked upon the garden.

He understood.

The garden would become the beginning of a long road.

Humanity would forget.

Messengers would descend.

Prophets would speak.

Heroes would struggle.

Heracles would fight.

Heracles would conquer.

And Heracles would fall.

For the strong man would discover that strength could conquer the monster but could not conquer desire.

He would learn the terrible lesson:

A man can defeat his enemy and remain a captive.

The supplied Baruch theology makes Heracles' failure the great negative prophecy of Jesus: Heracles possesses strength but loses freedom through seduction, whereas the Savior remains inwardly free.

Priapus therefore looked toward the distant road.

And he saw a man walking upon it.

He did not yet know his name.

He saw no crown upon his head.

He carried no sword.

He had no army.

He did not command the powers.

He simply walked.

And the voice said:

> “After the hero comes the shepherd.”

Priapus asked:

> “Who is he?”

And the voice answered:

“One who will remember.”

Priapus asked:

“Will he defeat the powers?”

And the voice answered:

“They will surround him.”

“Will they possess him?”

“No.”

“Will they tempt him?”

“Yes.”

“Will they cause him suffering?”

“Yes.”

“Then how will he overcome them?”

And the voice answered:

“By remaining free.”

Priapus understood that a new kind of hero would come.

Not the hero who conquers the world.

The hero who refuses to be conquered by the world.

Not the hero who possesses everything.

The hero who can release everything.

Not the hero who dominates.

The hero who serves.

Not the hero who seeks glory.

The hero who remembers the Father.

The theology later summarizes this movement as **forgetfulness → remembrance, possession → freedom, domination → service, false identity → transparency, external victory → interior freedom**.

And Priapus said:

> "Then the road is not yet finished."

The voice answered:

> "It has barely begun."

And the garden faded.

The waters began to move.

The heavens opened.

The earth received its form.

The powers took their places.

And somewhere beyond the first dawn, Elohim turned toward Edem.

Thus the garden before the garden became the garden.

And the garden became the world.

And the world became the wilderness.

And the wilderness became the road.

And upon that road would walk prophets, heroes, kings, and finally the shepherd.

But before the shepherd could be found,

before Heracles could fail,

before Baruch could descend,

before Jesus could remember,

there had to be a witness who looked upon the beginning.

And that witness was Priapus.

He had seen the first garden.

He had seen the beauty of Earth.

He had seen the mystery of flesh.

He had seen desire beneath the stars.

He had seen the first forgetting.

And he had heard the voice beyond the garden.

Therefore his testimony was:

> **The world is a sign.**
>
> **The body is a garment.**
>
> **The garden is an image.**
>
> **Desire must become love rather than possession.**
>
> **Knowledge must remain joined to Life.**
>
> **The Spirit must remember.**
>
> **And the traveler must never mistake the road for the homeland.**

Then Priapus vanished from the garden.

But his mystery remained.

For every seed carried it.

Every body carried it.

Every lover carried it.

Every child carried it.

Every traveler carried it.

And, hidden beneath all forgetting,

the Light remained.

Remember.

BOOK I — PRIAPUS AND THE FIRST MYSTERY

Chapter 3 — The Three Who Were Before the Many

And Priapus, having looked upon the first garden and heard the Voice beyond it, lifted his eyes toward the heights.

There he beheld that the garden was not alone.

For above the garden was Heaven.

And beneath Heaven was Earth.

And between Heaven and Earth was the mystery of manifestation.

Yet above all manifestation there was something greater still.

And Priapus understood that before the many there were
Three great names spoken within the mystery:

the Good,

Elohim,

and Edem.

But even these Three were not the First.

For beyond the Three was the Great Life.

And Priapus was shown the order of the mystery, not that he might possess it, but that he might remember.

---

1. The Good

Before the heavens were numbered, before the stars were given their courses, before Earth received the footsteps of humanity, there was the Good.

The Good was not a king among kings.

It was not a god competing with another god.

It did not sit upon a throne surrounded by armies.

It did not require tribute.

It did not struggle for territory.

It did not conquer.

It did not possess.

For the Good was the highest divine principle that could be spoken of within the manifested mystery.

From the Good came the orientation toward:

Wisdom,

Life,

Light,

Truth,

Freedom,

Compassion,

and **Remembrance**.

The supplied Baruchian theology calls the Good the highest principle within cosmological language, while simultaneously insisting that the Good itself does not exhaust the Great Life.

Priapus asked:

"Is the Good the Great Life?"

And the Voice answered:

"The Good points toward the Great Life."

Priapus asked:

"Can the Good be possessed?"

And the Voice answered:

"No."

"Can the Good be enclosed in a name?"

"No."

"Can the Good be made into an image?"

"An image may point toward it, but no image contains it."

Then Priapus understood the first law of the heights.

The Good is the direction of the traveler.

It is the horizon toward which Spirit turns.

It is the orientation of the awakened soul.

It is the place toward which remembrance moves.

But the traveler must not seize the horizon.

For the moment he says,

“I possess the Good,”

he has made the Good into another possession.

And possession belongs to the lower order.

Therefore the Good cannot be possessed.

It can only be sought.

It can only be approached.

It can only be loved without imprisonment.

And beyond the Good there remains the Mystery.

Then Priapus saw a Light.

It was greater than the light of the stars.

It did not shine from a sun.

It did not descend from a moon.

It did not cast shadows.

Rather, it was the Light by which the meaning of all other lights could be understood.

And Priapus knew:

This was the Light toward which Spirit would ascend.

Yet the Voice warned him:

> "Do not confuse the Light with the Source."

Priapus bowed.

For the traveler must learn this lesson repeatedly.

The map is not the homeland.

The sign is not the Origin.

The messenger is not the Source.

The heaven is not the Good.

And even the Good is not the Great Life.

Thus the first of the Three is the Good.

And the Good teaches the traveler to look upward.

---

2. The Father of Manifestation

Then Priapus saw another figure.

He was majestic.

He stood within the heights.

He possessed forethought.

He carried within himself the mystery of Spirit.

And around him the paternal powers would later gather.

His name was **Elohim**.

And Priapus heard:

> "Behold the Father of Manifestation."

Then Priapus asked:

> "Is this the Great Life?"

And the Voice answered:

> "No."

> "Is he the Good?"

> "No."

> "Then who is he?"

And the Voice answered:

"He is Father within manifestation."

For Elohim was exalted, but he was not ultimate.

He was heavenly, but he was not the Infinite.

He was paternal, but his fatherhood belonged to the manifested order.

The theology of the supplied work explicitly distinguishes Elohim from the Great Life and describes him as the Father of what is begotten and the Father of Manifestation.

And Priapus saw that Elohim stood beneath the Good.

Above Elohim was the Good.

Below Elohim would be the worlds.

With Elohim was Spirit.

And later Spirit would enter humanity.

Thus Elohim stood at the boundary between the hidden and the manifested.

He was the Father of what would appear.

He was the paternal movement from hiddenness toward expression.

Through him the spiritual dimension of manifestation would be established.

Through him the paternal powers would arise.

Through him the Spirit within humanity would later be understood.

But Elohim himself was also a traveler.

For one day he would ascend.

And one day he would encounter a Light greater than the light of his own creation.

And then he would learn that even the Father of Manifestation must remember the Source beyond manifestation.

Priapus wondered at this.

He said:

> "How can the Father himself be a traveler?"

And the Voice answered:

> "Because Fatherhood within manifestation is not the Infinite."

Then Priapus understood.

Greatness does not require ultimacy.

Elohim could be Father without being the Absolute.

He could create without being the Source of the Great Life.

He could be heavenly without becoming the Infinite.

He could ascend without reaching the final Mystery.

And this became one of the hidden lessons of the Gospel yet to come.

For the Savior himself would likewise point beyond himself.

---

3. Edem, Called Israel

Then Priapus looked downward.

And he saw a woman.

She was beautiful.

She was mysterious.

She was both virgin above and serpent below.

She was garden and wilderness.

She was receptivity and instinct.

She was beauty and danger.

She was the Mother of Manifestation.

Her name was **Edem**.

And she was also called **Israel**.

Priapus asked:

> “Is she evil?”

The Voice answered:

> “No.”

> “Is she the Great Life?”

> “No.”

> “Then what is she?”

And the Voice answered:

> “She is Soul within manifestation.”

Edem was Earth as Elohim was Heaven.

She was Soul as Elohim was Spirit.

She was the maternal and receptive dimension of manifestation as Elohim was the paternal and illuminating dimension.

The source explicitly describes Edem as the Mother of Manifestation, associated with Soul and Earth, and refuses to reduce her to absolute evil.

Priapus looked upon her and saw why the earth was beautiful.

For Earth belonged to her.

Nature belonged to her.

Embodiment belonged to her.

Experience belonged to her.

Desire belonged to her.

And because forms arise within her, suffering also became possible.

Things that arise may change.

Things that change may perish.

Things that perish may be mourned.

And things that are mourned may become objects of attachment.

Thus Edem contained within herself the ambiguity of manifestation.

She was not evil.

But within her lower aspect lay wilderness.

Within wilderness lay instinct.

Within instinct lay appetite.

Within appetite lay desire.

And desire could become attachment.

Thus the lower world would eventually emerge as a world of mixture.

But Priapus was shown something deeper.

The Voice said:

> “Do not hate Edem.”

Priapus asked:

> “Why?”

And the Voice answered:

> “Because without Soul there is no experience.
>
> Without Earth there is no dwelling.
>
> Without receptivity there is no manifestation.
>
> Without the garden there is no road.
>
> Without the road there is no traveler.”

Priapus understood.

The Mother was not the prison.

The prison was forgetfulness.

---

4. Spirit and Soul

Then the two appeared before Priapus:

Elohim and Edem.

Spirit and Soul.

And Priapus saw that they were different.

Yet they were not enemies.

Elohim remained Elohim.

Edem remained Edem.

Spirit remained Spirit.

Soul remained Soul.

And the Voice said:

> “Behold the mystery of distinction without hatred.”

For the first movement was not warfare.

It was recognition.

Elohim looked upon Edem.

Spirit beheld Soul.

And Edem looked upon Elohim.

Soul beheld Spirit.

And there arose desire.

But this first desire was not possession.

It was communion.

The supplied theology expressly says that the primordial desire of Elohim and Edem preceded division and was a movement of recognition, attraction, and communion.

Therefore their desire was not:

“Become mine.”

It was:

“Let us meet.”

This distinction was hidden from the later world.

For the lower order would forget the difference between communion and possession.

But in the beginning desire was not yet a chain.

Desire was movement toward another.

Love was recognition of another.

Union did not require destruction of difference.

And so Spirit and Soul approached one another.

And the first covenant of manifestation was formed.

Not a covenant written upon stone.

Not a law carved upon tablets.

Not an oath spoken before witnesses.

But a relationship.

Spirit entered manifestation.

Soul received Spirit.

Spirit illuminated Soul.

Soul became the field through which Spirit could be recognized.

And the world began to appear.

The systematic theology calls this the **Covenant of Manifestation**: Spirit enters manifestation, Soul receives Spirit, and creation becomes the image of their union.

Priapus therefore saw that creation did not begin with hatred.

It began with recognition.

It began with communion.

It began with the meeting of two dimensions.

And this would become the hidden pattern of salvation.

For what was divided would one day be reconciled.

What was forgotten would remember.

What was opaque would become transparent.

What was scattered would become whole.

---

5. Heaven and Earth

Then Heaven appeared.

And Earth appeared.

And Priapus saw their distinction.

Heaven was associated with Elohim.

Earth was associated with Edem.

Spirit was associated with Heaven.

Soul was associated with Earth.

And between them stood humanity, though humanity had not yet been formed.

The Voice said:

> "Behold the great polarity."

Priapus saw Heaven reaching upward.

He saw Earth receiving downward.

He saw Heaven giving.

He saw Earth receiving.

He saw Spirit illuminating.

He saw Soul experiencing.

He saw the invisible meeting the visible.

And the Voice said:

> "Neither is complete as the whole of
> manifestation without the other."

Priapus understood.

Earth was not Heaven.

Heaven was not Earth.

But they were not enemies.

The problem was not difference.

The problem was alienation.

The theology explicitly states that the polarity of Spirit and Soul, Heaven and Earth, does not constitute absolute opposition; the original relationship is communion rather than warfare.

Then Priapus saw the future human.

He saw Adam formed from Earth.

He saw Spirit placed within him.

He saw Soul dwelling within him.

He saw the human standing between Heaven and Earth.

And the Voice said:

> "This is the meeting place."

Priapus asked:

> "What shall he be called?"

And the Voice answered:

"Adam."

For Adam would belong to the Earth.

But he would not be merely Earth.

He would receive Soul.

But he would not be merely Soul.

He would receive Spirit.

But he would not be the Source.

He would become the seal.

He would become the image.

He would become the memory of the union.

And thus the human would carry within himself the great mystery of the cosmos.

Heaven and Earth would meet in flesh.

Spirit and Soul would meet in consciousness.

The visible and invisible would meet in the human.

Therefore the human would become a little Paradise.

And also a little battlefield.

For what had been joined in communion could later be divided by forgetfulness.

---

6. The Threefold Mystery

Then Priapus saw the Three.

The Good stood above.

Elohim stood within manifestation.

Edem stood within manifestation.

And the Voice revealed their mystery.

> “The Good is transcendence.”
>
> “Elohim is Spirit.”
>
> “Edem is Soul.”
>
> “Their union is manifestation.”

And Priapus saw the hierarchy:

The Great Life

↓

The Good

↓

Elohim + Edem

↓

Spirit + Soul

↓

Heaven + Earth

↓

Creation

↓

Humanity

The supplied theology gives essentially this same symbolic map, describing the Great Life as transcendent Source, the Good as the highest cosmological principle, Elohim and Edem as the polarity of manifestation, and humanity as the living image of their union.

And Priapus asked:

> "Are these Three one?"

The Voice answered:

> “They are not one in the sense that their distinctions disappear.”

Priapus asked:

> “Are they three gods?”

The Voice answered:

> “No.”

Priapus asked:

> “Then how shall I speak?”

And the Voice answered:

> “Speak of distinction without absolute separation.”

For the Good was not Elohim.

Elohim was not Edem.

Edem was not the Good.

Spirit was not Soul.

Heaven was not Earth.

Yet none existed as an independent ultimate Source.

The Three belonged to the order of manifestation.

Their relationship produced the many.

And the many would eventually become the cosmos.

The theology summarizes the mystery as **distinction without absolute separation, multiplicity without rival sovereignty, and creation without another ultimate Source**.

Priapus therefore learned the difference between **difference** and **division**.

Difference permits relationship.

Division produces alienation.

Difference says:

> "You are other than I."

Division says:

> "You must be against me."

Difference makes communion possible.

Division makes domination possible.

And so the entire future history of humanity was already concealed in this mystery.

The human being would be tempted to turn Spirit against Soul.

Heaven against Earth.

Male against Female.

Body against Spirit.

Knowledge against Life.

Human against human.

Kingdom against kingdom.

And finally humanity against itself.

But the beginning had not been division.

The beginning had been communion.

Therefore salvation would not require the destruction of one pole by the other.

It would require remembrance of their proper relationship.

Then Priapus saw Adam.

And Adam was Heaven and Earth.

He was Spirit and Soul.

He was image and mystery.

He was body and remembrance.

He was the garden carried within a human form.

And the Voice said:

> "The Three become the many.
>
> The many become the world.
>
> The world becomes the human.
>
> And within the human the Three are remembered."

Priapus understood.

The human being was not merely a creature within the cosmos.

The human was a **microcosm**.

The cosmos was reflected within humanity.

Heaven was within.

Earth was within.

Spirit was within.

Soul was within.

Light was within.

Mixture was within.

Remembrance was within.

Forgetfulness was within.

And therefore the great cosmic journey would eventually become an interior journey.

The road of the heavens would become the road of consciousness.

The battle against the powers would become the battle against identification.

The return to the Father would become remembrance.

And the ascent toward the Good would become the awakening of Spirit.

---

7. The Great Life Beyond the Three

Then Priapus looked beyond the Three.

And he saw nothing.

But the nothing was not emptiness.

It was fullness beyond image.

He looked for the face of the Great Life.

He found no face.

He looked for its throne.

He found no throne.

He looked for its boundary.

He found none.

He looked for its beginning.

He found none.

And the Voice said:

> "Do not make an image of what is beyond every image."

Priapus trembled.

For he understood that even the Three were signs.

The Good was a name.

Elohim was a name.

Edem was a name.

Spirit was a name.

Soul was a name.

Heaven was a name.

Earth was a name.

Creation was a name.

And every name revealed something.

But none contained the Mystery.

The source theology emphasizes precisely this apophatic boundary: sacred names and cosmological principles may reveal the Mystery, but none can become its final container.

Then Priapus asked:

> "What shall I call the One beyond the Three?"

And the Voice answered:

> "Call it the Great Life."

Priapus asked:

> "Is that its name?"

And the Voice answered:

> "It is a name given for your remembrance."

Priapus asked:

“Then what is beyond the name?”

The Voice was silent.

And Priapus understood.

The silence was itself the answer.

Then he saw the hierarchy once more.

The Good was above the lower creation.

Elohim was Father within manifestation.

Edem was Mother within manifestation.

Their union produced the manifested order.

Humanity became the living meeting place.

And beyond the whole order:

the Great Life.

The theology preserves this exact hierarchy and insists that the Great Life remains beyond the Good, Elohim, Edem, and creation itself.

Then the Voice said:

“Remember this when the world becomes confusing.”

“Remember this when the powers call themselves gods.”

“Remember this when kings call themselves absolute.”

“Remember this when priests claim to possess Heaven.”

“Remember this when prophets become proud.”

“Remember this when heroes become tyrants.”

“Remember this when knowledge becomes possession.”

“Remember this when the body becomes the whole of identity.”

“Remember this when the heavens themselves appear before you.”

“Remember that no created heaven is the Great Life.”

“Remember that no messenger is the Source.”

“Remember that no doctrine contains the Infinite.”

"Remember that the map is not the homeland."

Priapus answered:

"I will remember."

And the Voice said:

"You will forget."

Priapus was astonished.

"Why?"

And the Voice answered:

"Because you are entering the world."

Then Priapus understood the terrible paradox.

The traveler would carry remembrance into a world of forgetfulness.

The messenger would enter the realm of signs.

The prophet would speak among those who could turn revelation into possession.

The hero would fight powers that were partly outside him and partly within him.

And eventually another would come.

One who could enter the World of Mixture without becoming owned by it.

One who could wear the garment without becoming the garment.

One who could possess a body without believing the body was the whole human.

One who could exercise authority without domination.

One who could suffer without surrendering freedom.

One who could remember.

And Priapus saw him again.

The shepherd.

Far away.

Walking.

And the Voice said:

> "He will come after the hero."

Priapus asked:

> "Will he be greater than Heracles?"

And the Voice answered:

“Not according to the measure of the world.”

“Then how?”

And the Voice answered:

“Heracles will conquer what stands before him.
The shepherd will refuse to be conquered within.”

Priapus understood that the final battle would not be a contest of strength.

It would be a contest of remembrance.

For the powers could threaten the body.

They could tempt the soul.

They could surround the traveler.

They could offer kingdoms.

They could offer glory.

They could offer possession.

But they could not become the Spirit unless the Spirit forgot itself.

And therefore the great victory would be:

freedom from identification.

This becomes the defining Christological victory in the supplied theology: the powers can tempt and threaten Jesus, but they cannot make him forget or turn their logic of possession, domination, fear, and hatred into his own identity.

And Priapus looked one final time upon the Three.

He saw the Good.

He saw Elohim.

He saw Edem.

He saw Spirit.

He saw Soul.

He saw Heaven.

He saw Earth.

He saw the future creation.

He saw Adam.

He saw the Garden.

He saw the Tree of Life.

He saw the Tree of Knowledge.

He saw Baruch waiting among the trees.

He saw Heracles lifting his weapon.

He saw Heracles wearing another's robe.

He saw the shepherd beneath the hills of Nazareth.

And then all the visions passed away.

Only the Great Life remained.

And Priapus heard the first command of the Gospel:

“Remember.”

For the Good would teach the direction.

Elohim would reveal Spirit.

Edem would reveal Soul.

Their union would reveal creation.

Humanity would reveal their image.

Baruch would reveal remembrance.

Heracles would reveal the weakness of strength.

Jesus would reveal freedom.

And beyond them all:

the Great Life.

Thus Priapus understood the secret of the beginning:

> **Before the many, there was distinction.**
>
> **Before division, there was communion.**
>
> **Before forgetfulness, there was remembrance.**
>
> **Before the journey, there was the Homeland.**
>
> **Before every name, there was the Mystery.**
>
> **And beyond the Three, beyond the heavens, beyond the world,**
>
> **the Great Life remains.**

And Priapus departed from the place of the first vision.

Behind him was the garden.

Before him was the road.

And somewhere upon that road, the future waited:

Baruch.

Moses.

Heracles.

Jesus.

And the long Odyssey of the Spirit.

Remember.

BOOK II — ELOHIM AND EDEM

Chapter 4 — The Father Saw the Mother

1. Elohim Beholds Edem

And after Priapus had departed from the first garden, the silence of the beginning remained for a time.

Then Elohim lifted his eyes.

And he saw Edem.

She stood beneath the mystery of manifestation, beautiful and terrible, virgin above and serpent below, garden in one aspect and wilderness in another.

And Elohim beheld her.

He did not behold her as an enemy.

He did not behold her as a thing to conquer.

He did not behold her as an object to possess.

He saw her.

And seeing became recognition.

For Spirit had looked upon Soul.

And Soul was not foreign to Spirit.

She was the other mystery through which manifestation could become complete.

The ancient Baruchian theology presents this first encounter not as cosmic warfare but as recognition: Elohim sees Edem, Spirit beholds Soul, and the two are drawn toward one another.

And Elohim said:

> "Who are you,
> who stand before me
> in beauty and mystery?"

And Edem answered:

> "I am the Soul of the manifested world.
>
> I am the earth beneath your heaven.

I am the garden awaiting the seed.

I am the vessel awaiting the Spirit.

I am the depth in which your image may become visible.”

And Elohim marveled.

For he had known Heaven.

But now he beheld Earth.

He had known Spirit.

But now he encountered Soul.

And he perceived that manifestation required more than ascent.

It required descent.

It required reception.

It required a place where the invisible could become visible.

And therefore Elohim did not turn away.

He remained.

He beheld.

And the first mystery of communion began.

2. Edem Beholds Elohim

Then Edem lifted her eyes toward Elohim.

And Soul beheld Spirit.

She saw in him the upward movement of manifestation.

She saw Heaven.

She saw illumination.

She saw order.

She saw the paternal power that could give form to what was hidden.

And she desired him.

But her desire was not yet possession.

For she did not say:

> “You must become mine.”

Rather, she said:

> “Come and dwell within the garden.”

Elohim answered:

"And you, come and receive the Spirit."

Thus each saw something in the other that neither possessed alone.

Spirit required a field in which Spirit could be manifested.

Soul required illumination by which Soul could become conscious of itself.

Heaven required Earth.

Earth required Heaven.

Spirit required Soul.

Soul required Spirit.

And the mystery was not that one should destroy the other.

The mystery was that the two could meet without ceasing to be themselves.

Thus the first communion began.

Elohim remained Elohim.

Edem remained Edem.

Spirit remained Spirit.

Soul remained Soul.

Yet the two became capable of union.

This is why the source theology insists that distinction itself is not the problem: difference can exist without hatred, and multiplicity can exist without fragmentation.

And Edem said:

> "You are not I."

And Elohim answered:

> "And you are not I."

And Edem said:

> "Yet I recognize you."

And Elohim answered:

> "And I recognize you."

And the Voice from beyond them said:

> **"Recognition is the beginning of communion."**

---

3. Desire Before Division

Then desire arose.

And Priapus, who watched from afar, remembered the warning he had received.

For desire could become either communion or possession.

But this was desire before division.

It was the movement of one toward another.

It was the longing of Spirit for Soul.

It was the longing of Soul for Spirit.

It was not hunger born from emptiness.

It was attraction born from recognition.

The ancient account therefore speaks of their desire as love.

And the systematic theology makes the distinction explicit:

> "Communion says: 'Let us meet.'
> Possession says: 'Become mine.'"

The first belongs to the primordial union.

The second belongs to the later World of Mixture.

Therefore Elohim desired Edem.

And Edem desired Elohim.

But neither sought to imprison the other.

Their desire was movement.

Their desire was recognition.

Their desire was communion.

And the Voice said:

> "Behold the first desire."

Priapus asked:

> "Is desire therefore holy?"

And the Voice answered:

> "Desire is a power. What it becomes depends upon its orientation."

For desire could move toward communion.

Or it could turn inward and become possession.

It could become love.

Or it could become jealousy.

It could become covenant.

Or it could become domination.

It could become the movement by which life arises.

Or it could become the chain by which life is controlled.

Thus the mystery of desire contained the whole future history of the world.

---

4. The Union of Spirit and Soul

And Elohim came toward Edem.

And Edem received Elohim.

And Spirit entered Soul.

And Soul received Spirit.

And the two were joined.

But the union did not erase their distinction.

Elohim did not become Edem.

Edem did not become Elohim.

Spirit did not cease to be Spirit.

Soul did not cease to be Soul.

Rather, the two became one manifestation.

And from their communion arose the possibility of the many.

The source theology calls this the foundational relationship of manifestation: Spirit enters manifestation, Soul receives Spirit, Spirit illuminates Soul, and creation becomes the image of their union.

Then Elohim said:

> "I give Spirit."

And Edem said:

> "I give Soul."

And Elohim said:

> "I give form."

And Edem said:

> "I give the field in which form may appear."

And the Voice said:

> "Now manifestation shall begin."

Then the hidden became visible.

The potential became form.

The invisible became image.

The heavens received their order.

The earth received its shape.

The waters found their courses.

The garden received its trees.

And the many began to arise.

Yet the Great Life remained beyond them.

For manifestation did not create the Source.

The Source remained the Source.

The union of Elohim and Edem did not produce another ultimate deity.

It produced the manifested order.

The supplied theology explicitly preserves this distinction: their union is the primordial relationship within manifestation, not the union of two competing ultimate gods.

---

5. The Wedding of Heaven and Earth

Then Heaven looked upon Earth.

And Earth looked toward Heaven.

And their wedding was celebrated without temple, priest, or altar.

For the heavens themselves became the temple.

The earth became the altar.

The waters became the wine.

The trees became the witnesses.

And the future human being would become the living seal.

Elohim was Heaven.

Edem was Earth.

Elohim was Spirit.

Edem was Soul.

And their union became the hidden pattern within everything that would later be called creation.

Thus the first marriage was cosmic.

Not because Heaven and Earth became identical,

but because they entered relationship.

And the Voice declared:

> "Let Spirit illuminate Soul."

And Spirit illuminated Soul.

“Let Soul receive Spirit.”

And Soul received Spirit.

“Let Heaven descend toward Earth.”

And Heaven descended.

“Let Earth open toward Heaven.”

And Earth opened.

Then manifestation blossomed.

The covenant was not a contract.

It was participation.

It was communion.

It was mutual reception.

It was the mystery by which the visible could reveal the invisible.

And Priapus understood that this was why the human body would later become sacred as a sign.

For the human would carry within itself the wedding of Heaven and Earth.

The human would be formed from Earth.

Yet Spirit would dwell within.

Soul would experience.

Spirit would remember.

And the human would stand between the two.

The theology therefore describes humanity as the “living seal” of the union of Elohim and Edem, a meeting place in which Spirit and Soul become reconciled rather than enemies.

---

6. The Twenty-Four Powers

Then from the union came the powers.

And the powers were twenty-four.

Twelve belonged to Elohim.

Twelve belonged to Edem.

The paternal powers belonged to Spirit and Heaven.

The maternal powers belonged to Soul and Earth.

And they were arranged according to their nature.

Among the paternal powers were Michael, Amen, Baruch, Gabriel, and the other powers of the Father's side.

Among the maternal powers were Babel, Akamoth, Nas, Bel, Belias, Satan, Sael, Adonius, and the remaining powers of the Mother's side.

The ancient Baruchian account identifies the twenty-four angels as twelve paternal and twelve maternal powers, with Paradise as their common domain and the angels allegorically represented as trees.

And the Voice said:

> "These are not twenty-four ultimate Sources."

For there is only one transcendent Source.

Nor were the powers equal to the Great Life.

Nor were they independent gods competing for the universe.

They were powers within manifestation.

They were the architecture of the created order.

And Paradise became their common domain.

There the trees would stand.

There the rivers would flow.

There the mysteries would be concealed.

And among the trees stood Baruch.

Baruch was the Tree of Life.

And among the trees stood Nas.

Nas was the Tree of Knowledge of Good and Evil.

Thus even at the beginning, the future conflict was already present in symbolic form.

Baruch would represent remembrance.

Nas would represent division.

Baruch would point toward Life.

Nas would test the relationship between knowledge and Life.

And the human being would eventually stand between them.

Then the powers moved according to their appointed natures.

The heavens were ordered.

The earth received the rivers.

The four great streams flowed through their regions.

And the powers moved in their cycles.

Yet the lower powers were not originally the enemies of existence.

The tragedy would arise through alienation.

For when the powers ceased to reflect the order of communion, their operations could become oppressive.

Desire could become possession.

Nature could become predation.

Knowledge could become domination.

Authority could become tyranny.

And the World of Mixture would emerge.

But the beginning itself remained good.

The original relationship had been communion.

Therefore the later tragedy could not be blamed upon the existence of difference.

Difference had been present from the beginning.

The tragedy was the loss of right relationship.

---

7. The Covenant of Manifestation

Then Elohim and Edem stood together before the newly manifested world.

And the Voice spoke:

> "Behold what has arisen from your communion."

They looked.

And they saw Heaven.

They saw Earth.

They saw waters.

They saw trees.

They saw animals.

They saw the future human.

And Elohim said:

> "This is Spirit made visible."

Edem said:

> "This is Soul made experiential."

And the Voice answered:

> "It is manifestation."

Then the Covenant of Manifestation was established.

Its law was not written upon stone.

Its law was written into the relationship of things.

Spirit shall meet Soul.

Soul shall receive Spirit.

Heaven shall illuminate Earth.

Earth shall bear the image of Heaven.

The visible shall reveal the invisible.

The body shall carry Spirit.

The soul shall experience.

The Spirit shall remember.

And humanity shall become the living seal.

The source theology explicitly describes the Covenant of Manifestation in these terms: Spirit enters manifestation, Soul receives Spirit, the visible can reveal the invisible, and the human becomes the place where the two meet.

And the covenant contained within itself the possibility of return.

For if Spirit and Soul could meet,

then what had later become divided could be reconciled.

If the image could reveal the invisible,

then the opaque world could become transparent again.

If Spirit could enter Soul,

then Soul could remember Spirit.

If the human could contain both Heaven and Earth,

then the human could become the place of restoration.

Therefore the end was already hidden in the beginning.

The road home was concealed within the first union.

And Priapus saw the mystery.

He saw Elohim.

He saw Edem.

He saw Spirit.

He saw Soul.

He saw Heaven.

He saw Earth.

He saw the twenty-four powers.

He saw Paradise.

He saw Baruch standing as the Tree of Life.

He saw Nas standing as the Tree of Knowledge.

And then he saw Adam.

Adam had not yet been formed.

But his image was already present.

He would be made from the good earth.

He would receive Soul from Edem.

He would receive Spirit from Elohim.

And he would become the living image of their union.

Thus the human being would carry within himself the whole mystery:

Heaven and Earth.

Spirit and Soul.

Light and mixture.

Remembrance and forgetfulness.

The supplied theology later makes this explicit: humanity contains both dimensions, and the same structure that makes

division possible also makes integration and restoration possible.

And the Voice said:

> "Remember this, Priapus."

Priapus answered:

> "What shall I remember?"

And the Voice said:

> "That the first movement was love."

Priapus remembered.

> "That the first desire was communion."

Priapus remembered.

> "That Spirit and Soul were not created as enemies."

Priapus remembered.

> "That Heaven and Earth were not born for hatred."

Priapus remembered.

> "That the many arose from relationship."

Priapus remembered.

"That humanity carries the image of the union."

Priapus remembered.

Then the Voice became quiet.

And after a while it said:

"But the human will forget."

Priapus lowered his head.

For he knew that the next chapter of the story would be written in forgetfulness.

The garden would become a test.

The Tree of Life would become a witness.

The Tree of Knowledge would become a temptation.

The powers would become divided.

And the Spirit within humanity would cry out beneath the weight of the lower world.

Then Baruch would descend.

Then Moses would speak.

Then the prophets would testify.

Then Heracles would fight.

And finally the shepherd would come.

But before the shepherd,

before the hero,

before the prophet,

there was the wedding.

Spirit saw Soul.

Soul saw Spirit.

Heaven saw Earth.

Earth opened toward Heaven.

And manifestation was born.

Yet above them all,

beyond Elohim,

beyond Edem,

beyond Spirit,

beyond Soul,

beyond Heaven,

beyond Earth,

beyond the twenty-four powers,

beyond Paradise,

beyond every tree,

beyond every name,

there remained the Mystery that no marriage could contain.

The Great Life.

And the Voice spoke once more:

> **“The Good points.**
>
> **Elohim points.**
>
> **Edem points.**
>
> **Creation points.**
>
> **Humanity remembers.**
>
> **And beyond every pointing,**
>
> **the Great Life remains.”**

Then the heavens turned.

The waters moved.

The garden opened.

And the first human image waited within the good earth.

The journey had begun.

Remember.

BOOK II — ELOHIM AND EDEM

Chapter 5 — The Twenty-Four

And after Elohim had beheld Edem, and Edem had received Elohim, the two stood together within the garden of manifestation.

And from their communion came multiplicity.

For union did not destroy distinction.

It brought forth order.

The Father had his powers.

The Mother had her powers.

Heaven had its ministers.

Earth had its ministers.

Spirit had its witnesses.

Soul had its powers.

And together they became the twenty-four.

Not twenty-four ultimate gods.

Not twenty-four rival sources.

Not twenty-four sovereigns standing against one another.

But twenty-four powers within manifestation.

Twelve belonged to Elohim.

Twelve belonged to Edem.

And Paradise became their common dwelling.

The supplied theology explicitly describes the twenty-four as twelve paternal powers associated with Elohim and twelve maternal powers associated with Edem, with Paradise as their common domain and the powers represented allegorically as trees.

And Priapus saw them.

And he said:

> “Behold, the many have arisen.”

And the Voice answered:

> "But the many have not become separate from the One."

For the mystery of creation was not sameness.

It was harmony.

---

1. The Twelve of Elohim

And first there appeared the twelve who belonged to Elohim.

They were the paternal powers.

They stood upon the side of Spirit.

They belonged to Heaven.

They represented ascent, illumination, remembrance, and the upward movement of manifestation.

And their authority was received.

It was not absolute.

For no celestial power possessed the Great Life.

No angel originated Life.

No messenger contained the Source.

The twelve therefore served.

They guided.

They illuminated.

They witnessed.

They pointed.

And when they fulfilled their purpose, they pointed beyond themselves.

The supplied theology specifically describes the paternal twelve as the spiritual and heavenly side of manifestation, with derived authority and an orientation toward the Good and ultimately the Great Life.

And Priapus asked:

> "Who are their names?"

And the Voice answered:

> "Four names have been preserved."

And Priapus waited.

> "Michael.
>
> Amen.

Baruch.

Gabriel.”

Then Priapus asked:

“And the other eight?”

The Voice answered:

“Their names are not preserved in the testimony
you have received.”

And Priapus said:

“Shall I give them names?”

And the Voice answered:

“No.

Do not fill silence with invention.

Let what is preserved remain preserved,
and let what is hidden remain hidden.”

Thus the twelve remained twelve.

But only four were named.

And this itself became a lesson:

What is unknown need not be fabricated in order to be sacred.

The supplied material explicitly cautions that only Michael, Amen, Baruch, and Gabriel are preserved among the paternal twelve, and that the remaining eight should not be silently invented.

---

2. The Twelve of Edem

Then Edem called forth her twelve.

And they stood upon the side of Soul.

They belonged to Earth.

They belonged to Nature.

They belonged to embodiment.

They belonged to desire, experience, change, limitation, fear, attachment, power, and the conditions of manifested existence.

And their names were given:

1. Babel
2. Akamoth
3. Nas
4. Bell

5. Bellius
6. Satan
7. Sael
8. Adonius
9. Collathan
10. Ferialth
11. Carcamenos
12. Lathan

The source preserves this complete list of twelve maternal powers and places them on the side of Edem, Soul, Nature, Earth, and embodiment.

And Priapus looked upon them.

Some appeared beautiful.

Some appeared terrible.

Some appeared desirable.

Some appeared threatening.

Some appeared gentle.

Some appeared severe.

But the Voice said:

> "Do not call them ultimate gods."

Priapus asked:

"Why?"

And the Voice answered:

"Because they belong to manifestation."

They were powers.

They were symbols.

They were forces experienced within the created order.

But none possessed the Source.

And the Voice said:

"Know them.

Discern them.

Do not worship them.

Do not become their possession."

For the maternal powers represented the conditions through which embodied consciousness would later move.

Desire could be experienced without becoming identity.

Fear could be experienced without becoming identity.

Attachment could be experienced without becoming identity.

Earthly identity could be inhabited without becoming ultimate.

The body could be inhabited without becoming the homeland.

The world could be experienced without becoming the Great Life.

Thus the twelve of Edem were not simply enemies.

They were the powers of the field through which the traveler would learn discernment.

---

3. Michael

And the first of the named paternal powers was **Michael**.

Michael stood upon the side of Elohim.

He belonged to Spirit.

He belonged to Heaven.

And he stood among the twelve as a witness to the paternal order.

Priapus looked upon him and saw strength.

But it was not the strength of Heracles.

For Heracles would one day become famous for overcoming beasts.

Michael's strength belonged to another order.

It was the strength of the celestial witness.

The strength to stand.

The strength to remain oriented upward.

The strength to serve rather than possess.

And the Voice said:

> “Remember the difference between power and domination.”

Michael answered:

> “Power may serve.”

And the Voice said:

> “But domination seeks to possess.”

Michael bowed.

Thus the paternal powers were not established as tyrants.

Their authority was derived.

Their Light was received.

Their function was service.

The theology describes the paternal company precisely this way: they guide rather than possess, illuminate rather than dominate, and serve rather than become sovereign.

---

4. Amen

And after Michael came **Amen**.

And Amen stood quietly.

He did not speak many words.

For his presence was itself a testimony.

Priapus asked:

> “What does Amen signify?”

And the Voice answered:

> “He belongs to the Father's twelve.”

And Priapus understood that not every power must be given a separate mythology.

For the preserved tradition gives the name Amen, but does not provide a complete individual doctrinal profile for him.

Therefore Priapus did not invent one.

He simply watched Amen standing among the paternal company.

And he understood:

The power does not need to explain itself in order to point.

The messenger does not need to become the Source.

The sign does not need to become the thing signified.

Amen stood within Paradise.

And Paradise itself pointed beyond Paradise.

---

5. Baruch

Then came the third.

And when Priapus saw him, he knew that this one was different.

For Baruch stood beside the Tree.

And the Tree was alive.

Its roots entered the earth.

Its branches reached upward.

Its fruit carried the mystery of Life.

And the Voice said:

> “Behold Baruch.”

Priapus asked:

> “Who is he?”

And the Voice answered:

> “The third paternal power.
>
> The Tree of Life.
>
> The messenger of remembrance.”

The source explicitly identifies Baruch as the third paternal angel and the Tree of Life, associating him with Life, remembrance, Spirit, renewal, and return.

Then Baruch spoke:

> “Life is received.
>
> Life is not possessed.”

And Priapus understood.

The Tree does not create the sun.

It receives its light.

The roots do not create the earth.

They receive nourishment.

The branches do not command the heavens.

They reach toward them.

The fruit does not claim ownership over Life.

It participates in Life.

Thus Baruch became the great symbol of proper relationship with the Source:

Receive without possessing.

The source expressly teaches that Baruch does not create the Great Life but receives from it, bears its sign, and points toward it.

Then Priapus looked at Baruch.

And Baruch said:

> "Remember."

And Priapus remembered.

---

6. Gabriel

Then came **Gabriel**.

He stood among the paternal four whose names remained.

And Priapus saw in him the mystery of proclamation.

For a messenger must speak.

But the messenger must never become the message's ultimate Source.

The messenger carries.

The messenger announces.

The messenger points.

The messenger opens the way.

And then the traveler must continue beyond the messenger.

Thus Gabriel stood in Paradise as a sign of communication between heights and depths.

And Priapus said:

> “How shall the heavenly speak to the earthly?”

And Gabriel answered:

> “By becoming intelligible without becoming possessed.”

Priapus asked:

> “How shall the invisible become known?”

Gabriel answered:

> “Through signs.”

And Priapus asked:

> “What must the traveler do with the signs?”

And Gabriel said:

> “Read them.”

Thus the paternal company became a vertical order.

The heavens pointed upward.

The messengers pointed beyond themselves.

And Baruch stood among them as the Tree whose command was:

Remember.

---

7. The Powers of the Mother

Then Priapus turned toward the other half of Paradise.

There stood the twelve of Edem.

And the Voice said:

> "These are the powers through which Soul encounters manifestation."

Priapus looked upon them.

And he saw that their realm was not merely darkness.

It was experience.

It was nature.

It was embodiment.

It was desire.

It was change.

It was mortality.

It was beauty.

It was suffering.

It was abundance.

It was scarcity.

It was fear.

It was power.

And it was the field in which consciousness would learn discernment.

The four-and-twenty therefore did not represent two independent kingdoms.

They represented the two dimensions of one manifested order:

Elohim — Spirit.

Edem — Soul.

Elohim — Heaven.

Edem — Earth.

The twenty-four were their differentiated powers.

And the Voice said:

> "Do not destroy the maternal powers."

Priapus asked:

> "Why?"

> "Because destruction is not restoration."

“Then what is restoration?”

And the Voice answered:

“Right relationship.”

For the human being would later contain both orders.

Spirit would come from Elohim.

Soul would come from Edem.

And the human would become their meeting place.

Thus the powers outside the human would also become powers experienced within the human.

The human would contain:

Heaven and Earth.

Spirit and Soul.

Light and mixture.

Remembrance and forgetfulness.

---

8. Babel

Then Priapus saw **Babel**, the first of the maternal twelve.

She was beautiful.

And her beauty was dangerous only when forgotten.

For Babel represented the attraction of manifestation when attraction became attachment.

She could appear as beauty.

She could appear as desire.

She could appear as recognition.

She could appear as power.

And the traveler might look upon her and forget the heights.

The source connects Babel with the Omphale/Aphrodite figure in the Heracles episode and interprets her through seduction, attachment, and the power of manifestation to cause consciousness to forget its orientation toward the Source.

Priapus asked:

> "Is beauty evil?"

And Babel answered:

> "No."

> "Is desire evil?"

"No."

"Then what is the danger?"

Babel smiled.

And she said:

"When the traveler forgets what beauty is for."

For beauty can reveal.

But beauty can also bind.

Desire can move toward communion.

But desire can also become possession.

Recognition can become love.

But recognition can also become fixation.

Thus Babel became the first great lesson of the maternal powers:

What fascinates consciousness can also bind consciousness.

And Priapus remembered Heracles, though Heracles had not yet been born.

---

9. Nas

Then Priapus came to the third maternal power.

And he saw a tree.

Its branches were beautiful.

Its fruit was desirable.

Its leaves were full.

And the Voice said:

> "Behold Nas."

Priapus knew immediately that this was the counterpart to Baruch.

Baruch was third of the Father.

Nas was third of the Mother.

Baruch was Tree of Life.

Nas was Tree of Knowledge.

The two occupied corresponding positions within their respective twelvefold orders.

And Priapus asked:

> "Is Nas evil?"

The Voice answered:

"Knowledge is not evil."

Priapus asked:

"Then why is the tree dangerous?"

And the Voice answered:

"Because knowledge may forget Life."

Then Priapus understood.

Knowledge can become wisdom.

But knowledge can also become possession.

Distinction can become discernment.

But distinction can also become division.

The danger was not knowledge itself.

The danger was **knowledge separated from remembrance**.

Then Baruch stood opposite Nas.

And Baruch said:

"Remember Life."

And Nas said:

"Know."

And the Voice said:

"Let knowledge serve remembrance."

But if knowledge separated itself from Life, the traveler would begin to say:

"I know, therefore I possess."

And possession would lead to pride.

Pride would lead to control.

Control would lead to domination.

And domination would lead to suffering.

Thus the two trees stood together.

Not as a crude contest between intelligence and ignorance.

But as the great polarity:

Life remembered

and

knowledge separated from remembrance.

---

10. The Remaining Powers

Then Priapus looked upon the remaining maternal powers.

Akamoth.

Bell.

Bellius.

Satan.

Sael.

Adonius.

Collathan.

Ferialth.

Carcamenos.

Lathan.

And he asked:

"What does each one signify?"

But the Voice did not answer.

Priapus waited.

Still the Voice was silent.

Then Priapus understood the discipline of the testimony.

The names were preserved.

The complete twelvefold order was preserved.

The maternal company was described collectively.

But the supplied theological material did not assign a definitive individual symbolic profile to every one of these names.

Therefore Priapus did not invent one.

Instead he looked upon the twelve as a company.

And the Voice said:

> "They are the field of experience."

They represented the powers through which embodied existence could become:

desire,

attachment,

fear,

change,

limitation,

power,

pleasure,

suffering,

abundance,

scarcity,

beauty,

and decay.

But none was absolute.

None possessed the Great Life.

None owned Truth.

None could imprison the Source.

Thus the traveler would learn a difficult discipline:

to experience without becoming possessed by experience.

The supplied theology explicitly warns against assigning unsupported individual doctrines to the surviving names and instead emphasizes the collective function of the maternal twelve.

And Priapus said:

“Then the mystery is discernment.”

And the Voice answered:

“Yes.”

Not hatred.

Not worship.

Not denial.

Discernment.

---

11. Paradise and the Trees

Then Priapus saw Paradise in its fullness.

The twenty-four powers stood throughout the garden.

The paternal twelve stood upon the side of Spirit.

The maternal twelve stood upon the side of Soul.

Yet they shared one domain.

And this was the mystery.

Paradise was neither exclusively Heaven nor exclusively Earth.

It was the place where Heaven and Earth met.

It was the garden of differentiated communion.

The source describes Paradise as precisely this common domain: the twenty-four powers inhabit one garden, while Baruch and Nas stand as the Tree of Life and Tree of Knowledge.

And the trees stood as witnesses.

Baruch stood as Life.

Nas stood as Knowledge.

And the other powers were likewise represented through the trees.

Thus the invisible became visible.

The cosmic powers became a garden.

And the garden became a map.

The traveler could walk through the garden and read the cosmos.

He could see Spirit.

He could see Soul.

He could see desire.

He could see knowledge.

He could see remembrance.

He could see division.

And the garden whispered:

> "Receive without possessing."

For creation was gift.

The powers were signs.

The trees were symbols.

The garden was sacred.

But none was the Source.

Paradise itself was therefore an image of the original harmony.

Difference existed.

Multiplicity existed.

Yet alienation had not yet become the governing law.

The source describes the original state as harmony rather than sameness: Spirit remained Spirit, Soul remained Soul, Heaven remained Heaven, Earth remained Earth, while distinction did not yet become alienation.

12. The Four Rivers

And from the garden flowed four rivers.

They moved outward through the ordered regions of creation.

They divided the cosmic quarters.

They carried the movement of the powers.

And Priapus saw that the rivers were more than water.

They were circulation.

They were movement.

They were time.

They were consciousness passing through experience.

For the cosmos was not still.

Powers rose.

Powers declined.

Conditions changed.

The Soul moved through experience.

And the rivers carried the changing conditions of manifestation.

The supplied theology describes the four rivers as establishing cosmic divisions and symbolizing the ordered circulation of manifestation, time, consciousness, and the cycles through which the powers move.

Priapus stood beside the waters.

And the Voice said:

> "Watch the river."

Priapus watched.

> "Can you command it?"
>
> "No."
>
> "Can you stop it?"
>
> "No."
>
> "Can you enter it?"
>
> "Yes."
>
> "Then remember."

For the traveler could enter the current.

But the traveler must not mistake the current for the homeland.

The Soul would move through conditions.

It would know pleasure and suffering.

Abundance and scarcity.

Beauty and decay.

Life and death.

But beneath every current was the Source.

And the traveler who remembered could pass through the river without becoming the river.

Thus water became a prophecy.

The World of Mixture would become a world of currents.

The powers would move.

Conditions would change.

Identities would arise and disappear.

But beneath every cycle:

the Great Life.

And Priapus looked once more upon the twenty-four.

Twelve stood with Elohim.

Twelve stood with Edem.

Twenty-four filled Paradise.

Baruch stood as the Tree of Life.

Nas stood as the Tree of Knowledge.

The rivers flowed.

Heaven met Earth.

Spirit met Soul.

And the garden was complete.

Then the Voice spoke:

> “This is the original harmony.”

Priapus asked:

> “Will it remain?”

And the Voice answered:

> “The garden will remain.
>
> The harmony will be forgotten.”

Priapus trembled.

For he saw the future.

He saw desire becoming possession.

Possession becoming fear.

Fear seeking control.

Control becoming domination.

The powers becoming opaque.

The signs becoming objects.

The objects appearing sovereign.

And the human forgetting the Source.

The source explicitly describes this later transformation as the movement from desire to possession, possession to fear, fear to control, and control to domination.

But Priapus also saw another future.

He saw Baruch descending.

He saw the Tree of Life walking upon the earth.

He saw remembrance entering the World of Mixture.

He saw the hero Heracles struggling against beasts and eventually falling before desire.

He saw another traveler coming after him.

And he saw the shepherd.

The shepherd would walk among the powers.

He would experience the current.

He would suffer.

He would be tempted.

But he would not forget.

And Priapus heard the Voice:

> "The powers govern appearances.
>
> They do not govern the Source.
>
> The rivers carry the traveler.
>
> They do not own the traveler.
>
> The trees reveal the mystery.
>
> They do not contain the mystery.
>
> Paradise bears the signs.

It is not the Homeland."

Then Baruch lifted his branches.

And his leaves moved in the wind.

And he said:

"Remember Life."

Nas answered from the other side of the garden:

"Know."

And Baruch answered:

"Know, but remember."

Then the four rivers continued toward the horizons.

And Priapus understood the first great law of the twenty-four:

Experience is not identity.

Power is not sovereignty.

Knowledge is not possession.

Nature is not the Source.

Heaven is not the Great Life.

Earth is not the Great Life.

Paradise is not the Great Life.

The twenty-four are not the Great Life.

And beyond Michael,

beyond Amen,

beyond Baruch,

beyond Gabriel,

beyond Babel,

beyond Nas,

beyond every named and unnamed power,

beyond the four rivers,

beyond Paradise,

beyond Heaven and Earth,

there remained the One whom no tree could contain.

The Good pointed toward it.

Elohim pointed toward it.

Edem pointed toward it.

The twenty-four pointed toward it.

Baruch remembered it.

And the traveler would one day seek it.

The Great Life remained.

Remember.

BOOK II — ELOHIM AND EDEM

Chapter 6 — Paradise

1. The Garden Eastward

And when Elohim and Edem had been joined in the mystery of manifestation, there arose a garden.

And the garden was placed **eastward**.

Not because the Good had a direction,

nor because the Great Life dwells in one quarter of creation,

but because the garden itself was a sign.

The East was the place of rising.

The sun appeared there.

Light appeared there.

The traveler looked toward the East when seeking the beginning of the day.

Thus the garden was planted where the signs of awakening might be understood.

And the Voice said:

> "Behold Paradise."

Priapus looked.

And Paradise was greater than a field.

It was the common domain of the powers.

Twelve stood with Elohim.

Twelve stood with Edem.

And together they dwelt in one garden.

The garden was therefore not exclusively Heaven.

Nor was it exclusively Earth.

It was the place where Heaven and Earth met.

The supplied Baruchian theology describes Paradise as the shared domain of the paternal and maternal powers and as the first great image of their communion.

Priapus walked through it.

He saw trees.

He saw rivers.

He saw the powers.

He saw the hidden order of creation.

And he understood:

> "This garden is a map."

Every path revealed a relationship.

Every tree revealed a power.

Every river revealed a movement.

Every boundary revealed a distinction.

And every distinction pointed toward the greater unity from which manifestation had arisen.

Paradise was therefore not merely a place in the ancient past.

It was the first visible image of harmonious manifestation.

Here multiplicity had not yet become alienation.

Here difference had not yet become hatred.

Here Spirit and Soul could dwell together.

Here Heaven and Earth could meet.

And the world itself was still transparent.

The tree was more than a tree.

The river was more than water.

The garden was more than soil.

The sign still pointed beyond itself.

The tragedy would come later, when the sign forgot that it was a sign.

---

2. The Garden Before the Face of Edem

And Priapus looked toward Edem.

And he saw that the garden stood **before her face**.

For Edem was associated with Soul and Earth.

The garden stood upon her side of the mystery.

It was the field in which the powers of Nature could become visible.

And yet the garden was not merely Edem.

For within it stood the powers of Elohim also.

Thus the garden became the meeting place of Father and Mother.

The ancient Baruchian account specifically places Paradise before the face of Edem and describes the paternal and maternal powers as sharing its domain.

And Edem looked upon Paradise.

She saw her own mystery reflected within it.

She saw Earth receiving Heaven.

She saw Soul receiving Spirit.

She saw Nature receiving form.

She saw the powers of the Mother standing among the trees.

And beyond these she saw the Tree of Life.

And she knew that Life itself did not belong to Earth alone.

Then Elohim looked upon Paradise.

And he saw Spirit reflected in the garden.

He saw the paternal powers.

He saw Baruch.

And he understood that Spirit could dwell within manifestation without becoming identical to manifestation.

Therefore Paradise became the meeting ground between the two.

Elohim did not need to destroy Edem to establish Spirit.

Edem did not need to destroy Elohim to establish Soul.

The garden existed precisely because the two could remain distinct while participating in one order.

The theology describes the original condition as harmony rather than sameness: Spirit remained Spirit, Soul remained Soul, Heaven remained Heaven, and Earth remained Earth, while all participated in communion.

Thus the garden before Edem's face became a revelation of the mystery of relationship.

It said:

> **Difference need not become division.**

---

3. The Trees That Are Angels

Then Priapus saw the trees.

There were many.

Some were tall.

Some were small.

Some carried fruit.

Some grew beside the waters.

Some stood upon the heights of the garden.

But Priapus heard the Voice:

> "These trees are not merely trees."

And he asked:

> "What are they?"

And the Voice answered:

> "They are the signs of the powers."

For the angels of Paradise were allegorically represented as trees.

The invisible powers had become visible.

What belonged to Heaven and Earth appeared within the imagery of the garden.

The supplied theology explicitly says that the angels of Paradise are represented as trees, making the garden a symbolic expression of the powers within manifestation.

Priapus looked again.

And now every tree seemed alive with meaning.

The tree had roots.

Therefore the power had a foundation.

The tree had a trunk.

Therefore the power had continuity.

The tree had branches.

Therefore the power extended its activity.

The tree had leaves.

Therefore the power expressed itself outwardly.

The tree had fruit.

Therefore the power produced consequences.

And Priapus understood that the world itself was filled with theological language.

The powers were not hidden in some place inaccessible to creation.

They had become signs within creation.

But the Voice warned:

“Do not worship the trees.”

Priapus asked:

“Why?”

And the Voice answered:

“Because the tree is a sign.”

The tree could reveal.

But it could not become the Source.

The angel could guide.

But it could not become the Great Life.

The messenger could speak.

But it could not possess the mystery.

The celestial power could shine.

But it could not become the Light beyond all lights.

Thus the trees taught the first discipline of Paradise:

Read the sign without becoming trapped in the sign.

---

4. The Tree of Life

And among all the trees there stood one unlike the others.

Its roots went deeply into the earth.

Its branches reached toward Heaven.

Its fruit was living.

Its leaves seemed to remember the wind that had passed through them.

And the Voice said:

> "This is the Tree of Life."

Priapus approached.

And the tree spoke:

> **"Life is received."**

Priapus asked:

> "Who are you?"

And the tree answered:

> "I am Baruch."

For Baruch was the third paternal power of Elohim.

And the third paternal power was the Tree of Life.

The source explicitly identifies Baruch as the third paternal angel and the Tree of Life, associating him with Life, remembrance, Spirit, renewal, and return.

Priapus looked upon Baruch.

And he saw that the tree did not claim to be the Source.

It did not say:

> "I created Life."

It did not say:

> "Worship me as Life."

It said:

> "Receive Life."

This became the great mystery of Baruch.

The Tree of Life does not own Life.

It bears witness to Life.

Its roots receive.

Its branches receive light.

Its fruit comes through participation.

Thus Baruch represents the proper relationship between creation and Source:

> **Receive Life without claiming ownership of Life.**

Priapus touched the bark.

And Baruch said:

> "You are not required to abandon the garden."

Priapus was surprised.

And Baruch continued:

> "Receive from the garden.
>
> Walk among the trees.
>
> Drink from the waters.
>
> Eat what is given.
>
> But do not forget Life."

For Paradise was not a command to hate creation.

It was a school of right relationship with creation.

Creation was gift.

The tree was sign.

The fruit was participation.

The garden was sacred.

But none was the Source.

The theology explicitly teaches that Baruch's role is not to command abandonment of the created world but to teach humanity how to receive from creation without surrendering to division and possession.

Then Baruch whispered:

> **“Remember.”**

---

5. The Tree of Knowledge

But on the other side of Paradise stood another tree.

Its branches were strong.

Its fruit was beautiful.

Its leaves were full.

And yet its presence produced unease.

The Voice said:

> “This is the Tree of Knowledge.”

Priapus asked:

> “Who stands within it?”

And the Voice answered:

> “Nas.”

Nas was the third maternal power of Edem.

And because Baruch was the third paternal power, the two stood opposite one another.

Baruch was Life.

Nas was Knowledge.

Baruch was Remembrance.

Nas was Division.

But the Voice said:

> “Do not call knowledge evil.”

Priapus asked:

> “Then why does this tree become dangerous?”

And the Voice answered:

> “Because knowledge can forget where it came from.”

The source theology explicitly identifies the contrast as Baruch—Life and Remembrance, and Nas—Knowledge and Division. The danger is not knowledge itself but knowledge separated from remembrance.

Then Nas spoke:

> "Know."

And Baruch answered:

> "Remember."

Nas said:

> "Distinguish."

Baruch said:

> "Do not forget Life."

Nas said:

> "Name the thing."

Baruch answered:

> "And remember the One beyond the name."

Thus the conflict was not between intelligence and ignorance.

It was between two orientations.

Knowledge could become wisdom.

Or knowledge could become possession.

Distinction could become discernment.

Or distinction could become division.

The tree itself was not the prison.

The prison began when the mind said:

“Because I know, I possess.”

Then knowledge became power.

Power became control.

Control became domination.

And domination became another name for forgetfulness.

---

6. Baruch the Living Tree

Then Baruch's branches moved.

And from them fell leaves.

Each leaf carried a word:

Life.

Spirit.

Remembrance.

Renewal.

Return.

These are the themes the supplied theology assigns to Baruch's symbolism.

Priapus gathered a leaf.

And it became a mirror.

He looked into it.

And he saw himself.

Then he looked again.

And he saw the garden.

Then he looked again.

And he saw Heaven and Earth.

Then again.

And he saw Spirit and Soul.

Then he looked once more.

And beyond all these he saw the Good.

And beyond the Good he saw only mystery.

Baruch said:

"Do you understand?"

Priapus answered:

"The tree points beyond itself."

Baruch answered:

"Then you understand the Tree of Life."

For Life was not biological continuation alone.

Life was remembered participation in reality.

The body changes.

The Soul experiences.

The world changes.

Possessions change.

Names change.

Kingdoms change.

But Life points beyond changing forms.

Therefore Baruch stood within Paradise as a witness that the creature can participate in something greater without becoming its owner.

He belonged to manifestation.

But he pointed beyond manifestation.

He stood within the garden.

But he pointed beyond the garden.

He was a messenger.

But he was not the Source.

And his entire ministry could be spoken in one word:

Remember.

---

7. Nas the Divided Tree

Then Priapus turned again toward Nas.

And he saw that its branches were divided.

One branch pointed toward one thing.

Another pointed toward another.

And another toward another.

The tree multiplied distinctions.

And Priapus realized that distinction itself could be a gift.

For without distinction there could be no discernment.

Without discernment there could be no wisdom.

Without wisdom there could be no freedom.

But distinction could become division.

And division could become alienation.

The theology therefore teaches that the maternal order is the realm of experience and that experience necessarily involves distinction, while distinction can either become discernment or become division.

Nas said:

> "Separate."

Baruch said:

> "Discern."

Nas said:

> "Choose."

Baruch said:

> “Remember.”

Nas said:

> “Know the difference between one thing and another.”

Baruch answered:

> “But do not forget the Life that gives both their existence.”

Then Priapus understood that Nas was not simply an enemy standing outside the human.

Nas represented a possibility within consciousness.

The human could know.

The human could distinguish.

The human could analyze.

The human could judge.

But every one of these powers could become a prison if consciousness became identified with them.

And thus Nas would eventually become a central symbol of the human condition.

The human does not need to become ignorant.

The human must become **wise without becoming possessed by knowledge**.

---

8. The River of Living Water

Then Priapus heard the sound of water.

It came from beyond the trees.

And he followed it.

The river flowed through Paradise.

It passed beneath the branches of Baruch.

It flowed onward toward the four quarters.

And wherever it passed, the garden became alive.

Priapus knelt and drank.

And the water was unlike ordinary water.

It did not merely refresh the body.

It awakened remembrance.

The ancient Baruchian account distinguishes the waters of the lower firmament from the living waters above, with the higher waters associated with the Good and with spiritual washing.

Priapus heard a voice upon the water:

"The river moves, but Life remains."

He looked at the current.

It was always changing.

No drop remained forever in the same place.

And he understood.

The river was like the Soul.

Experience moved.

Forms changed.

The body changed.

The world changed.

Conditions changed.

The powers moved through their appointed regions.

Nothing within manifestation remained permanently still.

The supplied theology likewise interprets the rivers as symbols of movement, cycles, change, and the passage of consciousness through experience, while insisting that beneath every cycle remains the Source.

Then Priapus asked:

> "Where does the river end?"

The Voice answered:

> "Where the traveler stops calling the current his homeland."

Priapus was silent.

For he understood.

The river could carry him.

But it could not become his identity.

The garden could nourish him.

But it could not become his Source.

The trees could reveal the mystery.

But they could not contain it.

Paradise could become transparent.

But it could not become ultimate.

And so the river became the final lesson of the garden:

> **Enter the current without becoming the current.**

Drink.

Receive.

Move.

Remember.

And Priapus looked back.

Baruch stood beneath the light.

Nas stood beneath the shadow.

The twenty-four powers filled Paradise.

The rivers moved through the garden.

Elohim stood above.

Edem stood below.

Heaven met Earth.

Spirit met Soul.

And the garden was whole.

Not because everything was the same.

But because everything remained in relationship.

This was the original harmony.

And the original harmony was the pattern of the restoration to come.

For restoration would not mean the destruction of Heaven.

Nor the destruction of Earth.

Nor the destruction of Soul.

Nor the destruction of body.

Nor the destruction of knowledge.

Nor the destruction of desire.

It would mean their proper relationship restored.

The later theology expresses the principle exactly: restoration is not the destruction of distinction but distinction restored to communion.

Then Baruch called to Priapus:

“Remember Life.”

And Nas called:

“Know.”

And the river called:

“Flow.”

And the garden called:

“Receive.”

And from beyond the garden came another Voice:

“Do not mistake any of these for the Source.”

Priapus turned toward the Voice.

There was no face.

There was no throne.

There was no image.

Only the unseen mystery.

And Priapus understood:

The garden is a sign.

The trees are signs.

The rivers are signs.

The powers are signs.

The body will be a sign.

The world will be a sign.

Even the Gospel will become a sign.

And the traveler must learn to look through the sign.

For beyond Paradise,

beyond the rivers,

beyond Baruch,

beyond Nas,

beyond Elohim,

beyond Edem,

beyond Heaven,

beyond Earth,

and beyond the Good itself,

the Great Life remains.

And the Tree of Life bore its final fruit.

And its fruit was:

Remembrance.

And Priapus ate.

Remember.

BOOK III — THE GENESIS OF THE HUMAN

Chapter 7 — The Good Earth

1. The Earth of Edem

And after Paradise had been established, and the twenty-four powers had taken their places among the trees, the time came for the human image to appear.

And Priapus saw Edem beneath the garden.

She was Earth.

She was Soul.

She was Nature.

She was receptivity.

She was the field in which the hidden could become visible.

And the Voice said:

> “Behold the Earth of Edem.”

Priapus looked upon the ground.

It was not empty.

The earth carried the memory of the union between Spirit and Soul.

It received water.

It received seed.

It nourished roots.

It brought forth plants.

It gave dwelling to creatures.

It received light from Heaven.

And therefore Earth was not merely soil.

Earth was the great symbol of reception.

The supplied theology explicitly identifies Edem with Earth and Soul, while Elohim represents Heaven and Spirit; Earth therefore symbolizes embodiment, experience, receptivity, Nature, and the field in which Spirit becomes visible.

And Priapus said:

> "Earth receives what Heaven gives."

And the Voice answered:

> “And Heaven reveals itself through what Earth receives.”

Thus Heaven and Earth belonged to one mystery.

Neither was the Great Life.

Neither was ultimate.

But Earth was good enough to bear the image.

The earth was the vessel.

The body would become the dwelling.

The human would become the bridge.

And beyond all three:

the Great Life.

The Baruchian theology therefore holds together two truths: Earth is good, but Earth is not ultimate; the body is real, but the body is not the whole human.

---

2. The Upper Earth

And Priapus was shown the upper region of Edem.

It was beautiful.

The soil was fertile.

The land was ordered.

The earth could receive cultivation.

It could bear the image of humanity.

It was Earth without being merely wilderness.

And the Voice said:

> "This is the good earth."

For from this upper earth the human image would be shaped.

The supplied tradition distinguishes the better upper earth from the lower or beast-like portions of Edem and describes the upper earth as the region suited to the formation of the human image.

Priapus asked:

> "Why is this earth called good?"

And the Voice answered:

> "Because it is capable of bearing the image."

Then Priapus understood.

Goodness here did not mean that Earth was the Great Life.

It meant that Earth could receive.

It could become a vessel.

It could become an instrument.

It could become transparent to a greater mystery.

Thus the good earth anticipated the mystery of the human being.

For the body would belong to Earth.

Yet Spirit would dwell within it.

The visible would carry the invisible.

The temporary would bear the sign of the eternal.

The earthly would become capable of remembrance.

And Priapus said:

> "Then matter is not without meaning."

The Voice answered:

> "No.
>
> But neither is matter the ultimate meaning."

The earth could carry the image.

But it could not become the Source.

The body could bear Spirit.

But the body was not Spirit.

The vessel could carry Life.

But the vessel was not Life.

This distinction would become essential when the human being later entered the World of Mixture.

---

3. The Lower Earth

Then Priapus was shown another region of Edem.

It was wild.

The earth there was untamed.

Creatures moved through it.

Beasts walked beneath the trees.

The forces of Nature were strong.

And Priapus saw instinct, hunger, fear, aggression, reproduction, decay, and death.

And he asked:

"Is this earth evil?"

The Voice answered:

"It belongs to manifestation."

For the lower earth was the beast-like and untamed aspect of Edem.

The ancient account distinguishes the better earth used for humanity from the lower regions associated with wild beasts, while the expanded theology interprets this as the contrast between the upper and lower aspects of Edem.

The upper Edem was associated with the garden.

The lower Edem was associated with wilderness.

The upper represented ordered receptivity.

The lower represented instinctual Nature.

But Edem herself contained both.

Therefore the lower earth could not simply be condemned as another ultimate evil.

It belonged to the complexity of manifestation.

Within it were:

beauty and decay,

life and death,

desire and restraint,

compassion and cruelty,

freedom and domination.

The lower earth was therefore not the final enemy.

It was the field in which the powers of manifestation could be experienced.

And the Voice said:

> "The human shall not be made from the lower earth."

Priapus asked:

> "Because it is worthless?"

And the Voice answered:

> "No.
>
> Because the human has another vocation."

The human was not being created merely as another beast.

The human was being created as the image of the union between Elohim and Edem.

Therefore a form capable of bearing that image would be chosen.

The lower earth would continue to produce its creatures.

But the upper earth would bear the human image.

---

4. The Making of the Human Image

Then the angels of Elohim descended.

And they gathered the good earth.

They took from the better region of Edem.

They shaped the earth.

They fashioned limbs.

They formed a head.

They prepared hands for receiving.

They prepared feet for walking.

They prepared eyes for beholding.

They prepared a mouth for speech.

And they formed the human likeness.

But Priapus saw that the body remained silent.

It was beautiful.

It was ordered.

It bore the likeness of humanity.

But it was not yet the Living Human.

The supplied theology describes this as a layered creation: the earth provides material, the powers provide ordered form, Edem provides Soul, Elohim provides Spirit, and Life makes the human living.

Then the Voice said:

> "Form is not fullness."

Priapus understood.

A body could be fashioned.

But the mystery of Life could not be manufactured by the body.

The powers could shape.

But they could not become the Great Life.

The earth could provide.

But it could not become Spirit.

The angels could form the vessel.

But the vessel still awaited what it was designed to carry.

Then Priapus said:

> “What is missing?”

And the Voice answered:

> “The human has been formed.
>
> The human has not yet remembered.”

The angels stood around the silent form.

They looked upon the image.

It resembled the union from which it had arisen.

Heaven would be reflected through it.

Earth would be embodied within it.

Soul would experience through it.

Spirit would illuminate within it.

Thus the human image was already a sign before it became fully alive.

The body belonged to Earth.

But its shape testified to Heaven.

The form was temporary.

But its vocation pointed beyond temporality.

The supplied theology therefore describes the human body as both earthly substance and symbolic vocation: the body is real, the image is real, but neither is the Great Life.

And Priapus said:

> "The vessel has been prepared."

The Voice answered:

> "Now it must receive."

---

5. Earth Receives Spirit

Then Elohim came.

And he looked upon the image fashioned from the good earth.

And he saw himself reflected within it.

For the human had been prepared to become the meeting place of Spirit and Soul.

Then Elohim gave Spirit.

And Spirit entered the body.

And what had been still became living.

The eyes opened.

The chest rose.

The hands moved.

The being stood.

And the earth-born image became Adam.

The ancient Baruchian account explicitly states that Edem provides Soul while Elohim provides Spirit, and that Adam becomes the seal and memory of their union.

And Priapus heard the first breath of the human being.

And he knew:

> "Heaven has entered Earth."

For Spirit had entered the visible.

The invisible had entered the garment of flesh.

The body had become a dwelling.

The earthly had become capable of remembering the heavenly.

Then Elohim said:

> “Rise.”

And Adam rose.

And Edem looked upon him.

And she saw her own earth within him.

And Elohim looked upon him.

And he saw his Spirit within him.

And the human stood between them.

Thus Adam was not merely Earth.

Nor was he merely Spirit.

He was the place where the two met.

The body gave Spirit a place within the visible world.

Spirit gave the body meaning.

Soul allowed the human to experience.

Spirit allowed the human to remember.

And the human became the bridge.

The systematic theology describes precisely this relationship: the body gives Spirit a place, Spirit gives the body meaning, Soul experiences, Spirit illuminates, Earth receives Heaven, and the human becomes the bridge between visible and invisible.

---

6. Soul and Spirit

And after Spirit had entered Adam, Edem approached.

And she gave Soul.

Soul entered the human image.

And Adam became conscious of the world.

He could feel the earth beneath his feet.

He could hear the wind.

He could experience hunger.

He could know pleasure.

He could experience sorrow.

He could see beauty.

He could desire companionship.

He could perceive the changing world.

And Spirit within him could remember something beyond the changing world.

Thus the human possessed two dimensions.

Soul experienced.

Spirit remembered.

Soul belonged to manifestation.

Spirit was oriented toward transcendence.

But these were not enemies.

They belonged together.

The supplied theology explicitly teaches that Adam is the meeting place of Spirit and Soul: Earth, Soul, and Spirit form a threefold mystery within the human, while the body makes the human earthly, Soul allows experience, and Spirit allows remembrance.

Then the Voice said:

> “This is the human mystery.”

Priapus asked:

> “Must Spirit escape Soul?”

The Voice answered:

"No."

"Must Soul destroy Spirit?"

"No."

"Then what is their purpose?"

And the Voice answered:

"Relationship."

Spirit illuminates Soul.

Soul becomes the field in which Spirit is recognized.

The human becomes whole when neither dimension attempts to annihilate the other.

The goal is not:

Spirit against Soul.

Nor:

Soul against Spirit.

The goal is:

Spirit illuminating Soul.

Soul becoming transparent to Spirit.

The human becoming whole.

This becomes the foundation of the later doctrine of the Living Human.

---

7. Adam the Seal

Then Elohim and Edem looked upon Adam.

And they saw their union reflected in him.

Adam was the seal.

For a seal preserves the form of something that came before it.

The marriage of Elohim and Edem had become visible in Adam.

Spirit and Soul dwelt together.

Heaven and Earth met.

The visible and invisible were joined.

And the human became the image of their communion.

The ancient transcript explicitly describes Adam as a seal and memory of the love of Elohim and Edem, an eternal symbol of their union.

Then Edem said:

"He bears my Soul."

And Elohim said:

"He bears my Spirit."

And the Voice said:

"He bears the image of your union."

Then Adam stood as the small seal of the greater cosmos.

The Earth was within him.

The Soul was within him.

The Spirit was within him.

And above him was Heaven.

Around him was Paradise.

Within him was the microcosm.

Thus Adam was not merely the first biological human.

He was a theological sign.

He was the image.

He was the seal.

He was the bridge.

He was the place where the great cosmic relationship became personal.

And Priapus understood:

> "The cosmos has made a human image of itself."

Yet there was another mystery.

The seal pointed backward.

It remembered where it came from.

But it also pointed forward.

For the same image that could become divided could also become reconciled.

The supplied theology explicitly says that Adam's seal contains both beginning and destiny: it remembers the original union and anticipates its restoration.

Therefore the image of humanity already contained the promise of salvation.

The beginning carried the pattern of return.

The covenant of manifestation contained its own restoration.

The human was made for communion.

Therefore alienation could never be the final word.

---

8. Adam the Memory

And Adam became a memory.

His body said:

Earth.

His Soul said:

Edem.

His Spirit said:

Elohim.

And the whole human said:

Union.

For Adam carried the memory of the primordial harmony within himself.

This is why the human being could forget.

And this is also why the human being could remember.

For there could be no remembrance without something already present to remember.

The supplied theology explicitly calls Adam a memory of the love and union between Elohim and Edem and teaches that humanity carries this memory within its structure.

Then Adam looked upon the garden.

He saw the Tree of Life.

He saw the Tree of Knowledge.

He saw the rivers.

He saw the animals.

He saw Earth.

He saw Heaven.

But he did not yet know that all these things were signs.

That knowledge would come later.

For now he simply received.

He breathed.

He walked.

He looked.

He experienced.

He remembered without yet knowing that he remembered.

The mystery of Spirit was within him.

But the Spirit could become obscured.

For the body could become an identity.

The name could become an identity.

The possession could become an identity.

The place could become an identity.

The reputation could become an identity.

And when the garment became the self, forgetfulness would begin.

The later theology therefore describes the human danger as absorption into body, name, possession, status, reputation, place, and worldly identity.

Yet beneath every garment the memory remained.

The Spirit had not been destroyed.

It had only become obscured.

And because it remained, the human could awaken.

9. The Human as Microcosm

Then Priapus looked upon Adam.

And he saw the entire cosmos within him.

He saw Heaven.

He saw Earth.

He saw Spirit.

He saw Soul.

He saw Light.

He saw mixture.

He saw remembrance.

He saw forgetfulness.

He saw the twenty-four powers reflected in miniature.

And the Voice said:

> "Behold the microcosm."

For a microcosm is a small image of the greater order.

The twenty-four powers filled the cosmos.

The human contained their basic dimensions.

Paradise stood outside.

But Paradise was also within.

The rivers flowed beyond Adam.

But streams of experience flowed within him.

The trees stood in the garden.

But their mysteries would become movements within consciousness.

The powers governed the world.

But their effects would also be experienced within the human.

The supplied theology explicitly calls Adam a microcosm and identifies humanity as the intersection of Heaven and Earth, Spirit and Soul, Light and mixture, remembrance and forgetfulness.

Thus the great cosmology became anthropology.

The heavens became consciousness.

The earth became embodiment.

The powers became experience.

The river became movement.

The garden became the interior world.

And the human became the place where cosmology became spirituality.

This was why Adam mattered.

He was not outside the mystery.

He was the mystery in miniature.

Then Priapus said:

> "If the human contains Heaven and Earth, what shall become of him?"

And the Voice answered:

> "He shall be tested by both."

He shall know desire.

He shall know fear.

He shall know pleasure.

He shall know suffering.

He shall know beauty.

He shall know death.

He shall know knowledge.

He shall know ignorance.

He shall know possession.

He shall know loss.

He shall know power.

He shall know weakness.

And in all these things he shall have a choice.

He may become identified with them.

Or he may remember.

For experience is not identity.

The human can experience desire without becoming desire.

The human can experience fear without becoming fear.

The human can inhabit an earthly identity without making it ultimate.

The body can be inhabited without becoming the eternal homeland.

And Priapus understood the mystery.

The human was not created to flee the garden immediately.

The human was created to learn how to live within the garden without forgetting the Source.

The body was not created to be hated.

The earth was not created to be despised.

Soul was not created to be destroyed.

Knowledge was not created to be rejected.

Desire was not created to be annihilated.

The task was remembrance.

The task was right relationship.

The task was transparency.

And the Voice spoke the first anthropology:

Earth is the vessel.

The body is the dwelling.

Soul is the experience.

Spirit is the remembrance.

The human is the bridge.

Adam is the seal.

Adam is the memory.

Humanity is the microcosm.

And Priapus saw that the whole mystery of salvation was already concealed within the creation of Adam.

For if Adam was made from Earth,

then Earth need not be hated.

If Adam received Soul,

then Soul need not be destroyed.

If Adam received Spirit,

then Spirit need not be manufactured.

If Adam became the meeting place,

then division could be healed.

If Adam was a memory,

then forgetfulness was not final.

If Adam was an image,

then the image could become transparent.

If Adam was a seal of union,

then the union could be restored.

Therefore the beginning already contained the end.

The Genesis of the human already contained the Gospel of the human.

And the Gospel of the human would one day be revealed through the Shepherd who could enter the World of Mixture without becoming owned by it.

But Adam came first.

The earth came first.

The image came first.

The seal came first.

The memory came first.

And the first human stood beneath the trees.

He was earthly.

Yet he remembered Heaven.

He was embodied.

Yet he carried Spirit.

He was Soul.

Yet he contained remembrance.

He was mortal.

Yet he bore the image of a greater Life.

And beyond the human,

beyond Adam,

beyond Earth,

beyond Heaven,

beyond Soul,

beyond Spirit,

beyond the twenty-four powers,

the Great Life remained.

And the Voice spoke:

“The Earth is good.”

And Priapus answered:

“But it is not ultimate.”

“The body is real.”

“But it is not the whole human.”

“The Soul experiences.”

“The Spirit remembers.”

“Humanity bears the image.”

“But the image is not the Source.”

Then Adam lifted his eyes toward the Tree of Life.

And Baruch's leaves moved in the wind.

And one leaf fell into Adam's hands.

Upon it was written one word:

REMEMBER.

And the first human held the leaf.

And thus the Living Human began.

Beyond Earth and Heaven alike:

THE GREAT LIFE REMAINS.

REMEMBER.

BOOK III — THE GENESIS OF THE HUMAN

Chapter 8 — Eve, the Image

And after Adam had arisen from the good earth, and after Spirit had entered the vessel of Earth, the garden was quiet.

Adam stood beneath the trees.

He looked upon the rivers.

He looked upon the animals.

He looked toward Heaven.

And within him were two great mysteries:

Soul from Edem,

and Spirit from Elohim.

Yet the human mystery was not exhausted by Adam alone.

For the image had another face.

And Priapus heard the Voice say:

“The seal must be shown again.”

Then Edem looked upon the human being.

And she saw within Adam the memory of her union with Elohim.

And she desired that the maternal image also be revealed within humanity.

Thus there arose Eve.

And the Voice said:

“Behold the image of Edem.”

The supplied theology explicitly calls Eve the image, symbol, and seal of Edem, while Adam remains the seal and memory of the union between Elohim and Edem.

---

1. Eve as the Image of Edem

And Eve stood within Paradise.

She was not merely another creature.

She was an image.

She was a symbol.

She was a seal.

And because she was an image, she pointed beyond herself.

Edem was cosmic.

Eve was human.

Edem was Soul within the order of manifestation.

Eve represented that mystery within the human image.

Edem was Earth.

Eve embodied the sign of Earth within humanity.

Edem was Nature.

Eve revealed the maternal mystery of manifestation.

Edem was receptivity.

Eve expressed receptivity.

And yet Eve was not Edem herself.

The image is not the reality it images.

The symbol does not exhaust the mystery.

The seal points beyond the one who bears it.

Thus the hierarchy remained:

Great Life

↓

Edem

↓

Eve, image of Edem

↓

Human embodiment

The source explicitly preserves this distinction and warns against confusing Eve with what she symbolizes.

Then Eve looked upon the garden.

She saw Earth.

She saw water.

She saw trees.

She saw Adam.

And she recognized something within herself.

She was not merely a body.

She was not merely an earthly form.

She was a participant in the mystery of the Living Human.

For the female could not exhaust the human image.

Nor could the male.

Neither polarity alone contained the whole mystery.

The source explicitly states that neither male nor female alone exhausts the fullness of the human image.

Therefore Eve came not as an incomplete Adam,

but as another revelation.

---

2. Soul and Woman

And the Voice said:

> “Behold the mystery of Soul.”

For Soul belonged to Edem.

And Eve was the feminine image of Soul within humanity.

Soul receives.

Soul experiences.

Soul relates.

Soul remembers what has been experienced.

Soul inhabits the world.

Soul encounters the other.

Soul becomes the field in which Spirit may be recognized.

Thus Eve represented the receptive mystery.

But reception did not mean weakness.

For to receive is itself a power.

The womb receives.

The earth receives seed.

The garden receives water.

The soul receives experience.

And what is received may become something new.

The supplied theology explicitly says that Eve's receptivity is active rather than passive: she represents the capacity to receive, embody, nurture, relate, and give form to what has been received.

Therefore Eve stood as a mystery of embodiment.

Heaven gives.

Earth receives.

Spirit reveals.

Soul embodies.

And manifestation becomes visible.

Priapus understood that this was the same relationship present in Elohim and Edem.

The cosmic mystery had become human.

Edem was Soul.

Eve imaged Soul.

Elohim was Spirit.

Adam received Spirit.

And together Adam and Eve revealed dimensions of a greater human mystery.

Yet the Voice warned Priapus:

> "Do not say that woman is only Soul."

Priapus bowed.

For Eve could receive Spirit.

She could remember.

She could awaken.

She could seek Truth.

She could turn toward the Good.

Thus her symbolism could not become a prison.

Eve belonged to Soul,

but she was not separated from Spirit.

And Adam belonged to Spirit,

but he was not emptied of the feminine mystery.

The source is explicit on this point: Eve is associated with Soul, but Spirit is not absent from her; likewise Adam does not lack the feminine dimension.

And the Voice said:

> "The deeper human is greater than the polarity."

---

3. Spirit and Man

Then Priapus looked upon Adam.

And he saw Spirit.

Not because Adam alone possessed Spirit,

but because the paternal mystery had been placed within him.

Elohim had given Spirit.

And Adam had received it.

The Spirit awakened within him the capacity for remembrance.

Spirit allowed the human being to recognize that the visible world was not the whole of reality.

Spirit turned consciousness upward.

Spirit sought Truth.

Spirit remembered the Good.

Spirit looked beyond appearances.

The source theology describes this as Adam's distinctive spiritual capacity: Spirit enters from Elohim and gives humanity the capacity to remember what lies beyond the visible world and to turn toward the Good.

Therefore Adam represented the paternal side of the human mystery.

But he was not Spirit alone.

He too contained Soul.

He too belonged to Earth.

He too experienced.

He too desired relationship.

And when Eve stood before him, Adam did not see an inferior creature.

He saw another expression of the image.

He saw the reflection of Edem.

He saw the mystery of relationship.

And he recognized himself more fully through another.

For the human mystery is relational.

No solitary image exhausts the fullness of humanity.

The source explicitly describes Adam and Eve as complementary expressions of one greater human mystery, neither of whom alone expresses its complete fullness.

Thus:

Adam remembered.

Eve received.

Adam reached toward the heights.

Eve gave the mystery embodiment.

Adam represented Spirit.

Eve represented Soul.

Yet both remained human.

And both belonged to the greater Living Human.

---

4. The Two in the One

Then Adam looked upon Eve.

And Eve looked upon Adam.

And they saw that they were different.

Yet they were not enemies.

Difference remained.

But alienation had not yet become the law.

Adam was Adam.

Eve was Eve.

But together they disclosed something that neither could disclose alone.

Adam revealed one dimension.

Eve revealed another.

And the human mystery appeared between them.

The Voice said:

> "The two are not the whole because they are two.
>
> The two reveal the whole because they participate in one mystery."

Thus union did not require sameness.

Nor did distinction require hostility.

The marriage of Heaven and Earth had already established the archetype:

Spirit and Soul.

Heaven and Earth.

Male and female.

Inner and outer.

The supplied theology explicitly identifies male and female as another later expression of the primordial archetype of Spirit and Soul, while emphasizing that union does not erase distinction.

Therefore the two stood together.

And their presence said:

Unity does not require sameness.

Priapus understood that this would become necessary for the salvation of humanity.

For the later World of Mixture would make every difference into opposition.

The human would say:

“Self against other.”

“Mine against yours.”

“Desire against restraint.”

“Power against service.”

But the original human mystery was relationship.

Thus the path of restoration would not destroy difference.

It would restore communion.

5. The First Commandment

Then the Voice spoke to Adam and Eve.

And the garden became silent.

And the Voice said:

> “You have received Earth.
>
> You have received Soul.
>
> You have received Spirit.
>
> Now receive the vocation of the living.”

And the command was given:

> **“Be fruitful and multiply.”**

And Priapus understood that fruitfulness was more than the production of offspring.

The garden was fruitful because Earth received seed.

The tree was fruitful because Life moved through it.

The soul was fruitful because experience could become wisdom.

The human was fruitful because Spirit and Soul could become transparent to one another.

Thus fruitfulness belonged to the larger covenant of manifestation.

Life was not meant to remain hidden.

It was meant to become visible.

The visible was not meant to possess Life.

It was meant to bear it.

Therefore the first commandment of the human became a command to participate in manifestation without confusing manifestation with the Source.

The ancient source preserves the command to be fruitful, multiply, and subdue the Earth within its account of Adam and Eve.

And Adam said:

> "We shall receive."

And Eve said:

> "We shall embody."

And the Voice said:

> "Then the mystery shall continue through you."

6. Be Fruitful

And the garden became full of possibility.

For fruitfulness belonged to every level of the mystery.

The earth bore fruit.

The trees bore fruit.

The rivers gave nourishment.

Animals multiplied.

Human beings would multiply.

And the inward life could also become fruitful.

A thought could become wisdom.

An experience could become understanding.

A wound could become compassion.

A memory could become remembrance.

A temptation could become discernment.

A struggle could become freedom.

Thus the command to be fruitful was not merely biological.

It belonged to the entire drama of manifestation.

Eve, as image of Edem, represented the capacity to receive and give form.

Adam, as bearer of Spirit, represented the capacity to remember and orient toward the heights.

Together they became fruitful through relationship.

For Spirit alone would remain without embodied expression.

Soul alone would remain within changing experience.

But Spirit and Soul together could produce the Living Human.

The theology describes the human as precisely this meeting: Spirit from Elohim, Soul from Edem, and humanity as the place where the two become related and potentially whole.

Thus Eve's fruitfulness was not subordinate to Adam's.

Adam's fruitfulness was not independent of Eve.

They participated in one mystery.

And the garden became the womb of humanity.

---

7. Subdue the Earth

Then the second command was spoken:

“Subdue the Earth.”

And Priapus wondered.

He asked:

“What does this mean?”

And the Voice answered:

“Do not confuse stewardship with domination.”

For Earth was Edem.

Earth was the field of embodiment.

Earth was the dwelling of the human.

Earth was the place in which Spirit would become visible.

To subdue therefore could not mean to despise.

Nor could it mean to destroy.

Nor could it mean to turn the Earth into an object of endless possession.

The deeper symbolism was mastery through right relationship.

The human being must learn to govern desire without becoming governed by desire.

The human must govern fear without becoming ruled by fear.

The human must exercise power without becoming domination.

The human must inhabit the Earth without becoming possessed by Earth.

This becomes consistent with the later Baruchian distinction between power and domination, possession and freedom, and experience and identity.

Thus Adam and Eve were given Earth as a field of vocation.

Not as an idol.

Not as an absolute possession.

Not as a prison.

But as a garden entrusted to the human.

And the Voice said:

> "Rule the garden by remembering its Source."

---

8. The Dowry of Edem

Then Edem looked upon Elohim.

And she looked upon the human image.

And she understood that the mystery of manifestation had become embodied.

The ancient narrative describes Edem as giving her power to Elohim in the symbolism of a marriage dowry, and associates the human covenant with this primordial union.

Then Priapus saw the mystery in symbolic form.

Edem had given Earth.

She had given Soul.

She had given the field of manifestation.

She had given the garden in which Spirit could become visible.

She had opened the receptive mystery.

And Elohim gave Spirit.

He gave the paternal principle.

He gave the illuminating dimension.

He gave the upward orientation.

Therefore their union was reciprocal.

Earth received.

Heaven gave.

Spirit entered.

Soul embodied.

But the Voice warned:

> "Do not turn the symbol into possession."

For the image of dowry was not a command that one human being should own another.

It was a mythic sign of **gift**.

Edem gave.

Elohim received.

Elohim gave.

Edem received.

And manifestation arose through reciprocity.

Thus the deeper law was not ownership.

It was offering.

Not domination.

But communion.

Not possession.

But participation.

The source's wider theology makes this relational principle explicit: the primordial union was mutual, not imposed; Spirit recognizes Soul, Soul recognizes Spirit, and creation arises from their relationship.

Therefore the dowry became an image of the gift by which creation itself exists.

Earth is a gift.

Life is a gift.

Soul is a gift.

Spirit is a gift.

The body is a gift.

The capacity to remember is a gift.

And because all are gifts, none should become an object of absolute possession.

---

9. The Marriage of the Powers

Then Priapus looked upward.

And he saw Elohim.

Then he looked downward.

And he saw Edem.

Between them stood Adam and Eve.

And around them stood the twenty-four powers.

Twelve belonged to Elohim.

Twelve belonged to Edem.

The paternal powers stood upon the side of Spirit.

The maternal powers stood upon the side of Soul.

And Paradise stood between them.

Thus the marriage of Elohim and Edem was reflected within the marriage of Adam and Eve.

The cosmic relationship became anthropological.

The great union became a human image.

The invisible covenant became embodied.

The source theology explicitly says that the cosmic relationship between Elohim and Edem becomes the union of

Spirit and Soul in humanity, with Eve preserving the Edemic dimension and Adam preserving the broader memory of the union.

And the Voice said:

> "What was above is now below."

Heaven and Earth.

Spirit and Soul.

Elohim and Edem.

Adam and Eve.

Cosmos and humanity.

The same pattern appeared at every level.

But the pattern did not become identical.

The image was not the Origin.

Adam was not Elohim.

Eve was not Edem.

Humanity was not the Great Life.

The garden was not the Source.

The marriage was not the Mystery itself.

Each revealed the one above it.

And beyond all revelation:

the Great Life.

Then Adam took Eve's hand.

And Eve took Adam's hand.

And they walked beneath the trees.

Baruch stood in the center of the garden.

Nas stood opposite him.

The rivers flowed.

The powers watched.

And the human journey began.

But the garden had not yet been lost.

The first human mystery was still communion.

And the first relationship was still gift.

And the first division had not yet become alienation.

And so the Voice spoke:

“Receive one another without possessing one another.”

Adam heard.

Eve heard.

“Give without making the gift a chain.”

They heard.

“Love without domination.”

They heard.

“Know without forgetting Life.”

They heard.

“Inhabit Earth without forgetting Heaven.”

They heard.

“Let Spirit illuminate Soul.”

They heard.

“Let Soul become transparent to Spirit.”

They heard.

And the garden became very still.

For the mystery of humanity had been revealed.

Eve was the image of Edem.

Adam was the seal and memory of their union.

Soul and Spirit met.

Heaven and Earth met.

The masculine and feminine met.

The cosmic and the personal met.

And within the two stood one greater mystery:

the Living Human.

The source explicitly concludes the doctrine of Eve with this movement: Earth and Heaven reconciled, Soul and Spirit reconciled, masculine and feminine integrated, relationship restored, embodiment illumined, and the image made transparent.

And beyond Eve,

beyond Adam,

beyond Edem,

beyond Elohim,

beyond Soul,

beyond Spirit,

beyond male and female,

beyond the whole garden,

the Great Life remained.

And the Tree of Life whispered:

“Remember.”

And Eve looked toward the Tree.

And Adam looked toward the Tree.

And for a moment neither forgot.

REMEMBER.

BOOK III — THE GENESIS OF THE HUMAN

Chapter 9 — The Two Trees

And after Adam and Eve had walked together beneath the trees, they came to the center of the garden.

There stood two trees.

One was full of living branches.

The other was divided into many branches.

One was called **the Tree of Life**.

The other was called **the Tree of the Knowledge of Good and Evil**.

And the Voice said:

> "Behold the two mysteries placed before humanity."

And Adam looked.

And Eve looked.

And Priapus looked with them.

For the whole drama of the human being was hidden within those two trees.

Not because one tree was simply good and the other simply evil.

Not because knowledge itself was evil.

Not because life meant ignorance.

But because humanity would have to learn the difference between **knowledge joined to Life** and **knowledge severed from Life**.

The supplied Baruchian theology makes this distinction central: Baruch is the third paternal angel and Tree of Life, while Nas is the third maternal power and Tree of Knowledge; the decisive contrast is Life joined to remembrance versus knowledge that has become separated from remembrance.

And the garden became silent.

---

1. The Tree of Life

The first tree stood in the midst of Paradise.

Its roots entered the good earth.

Its trunk rose from Earth toward Heaven.

Its branches reached outward.

Its leaves received the light.

Its fruit was a sign of Life.

And the Voice said:

> “This is Baruch.”

For Baruch was the third paternal power of Elohim.

He belonged to Spirit.

He belonged to Heaven.

He stood within the garden, yet he pointed beyond the garden.

He belonged to manifestation, yet he remembered what transcended manifestation.

The supplied theology expressly presents Baruch as the Tree of Life and associates him with Life, remembrance, awakening, Spirit, renewal, and return.

Then Baruch spoke to Adam:

> "You may receive from the garden."

Adam asked:

> "May I receive from every tree?"

And Baruch answered:

> "Receive what is given.
>
> Taste what nourishes.
>
> Learn what teaches.
>
> Walk where the path opens.

> But remember the Source of all that you receive."

Then Eve came beside him.

And Baruch said:

> "Life is not possession."

Eve asked:

> "Then what is Life?"

And Baruch answered:

> "Life is participation in what is greater than yourself."

Priapus heard this and understood.

The Tree of Life did not proclaim:

"I own Life."

It proclaimed:

"Life is received."

For the roots received nourishment.

The branches received light.

The fruit came through participation.

Thus the tree revealed the proper relation between creature and Source.

Receive Life.

Do not claim ownership of Life.

The systematic theology explicitly states that Baruch does not create the Great Life but receives from it, bears its sign, and points toward it.

Then Baruch bent his branches toward the human pair.

And one leaf fell.

Upon it was written:

REMEMBER.

---

2. The Tree of Knowledge

Then Adam turned toward the second tree.

Its branches were divided.

One went upward.

Another went outward.

Another bent toward another.

And another separated from the first.

Its fruit was beautiful.

Its leaves were full.

Its branches were numerous.

And the Voice said:

"This is Nas."

Nas was the third maternal power of Edem.

She stood opposite Baruch in the twelvefold order.

Baruch was the third of Elohim.

Nas was the third of Edem.

Baruch was the Tree of Life.

Nas was the Tree of Knowledge.

Thus the two trees occupied corresponding places in the cosmic order.

Nas looked upon Eve.

And Eve looked upon Nas.

And Nas said:

"Know."

Eve answered:

"What shall I know?"

And Nas said:

"The difference between one thing and another.

Between fruit and root.

Between light and shadow.

Between pleasure and pain.

Between self and other.

Between one path and another."

Eve listened.

And the Voice did not rebuke her.

For knowledge was not evil.

Distinction was not evil.

Discernment was not evil.

The danger lay elsewhere.

Nas continued:

"You may know the world.

You may understand its forms.

You may name its powers.

You may distinguish its movements."

Then Baruch spoke:

"But do not forget Life."

For knowledge without remembrance could become possession.

And possession could become division.

This is the precise distinction preserved in the supplied theology: knowledge can become wisdom, but it can also become possession; distinction can become discernment, but it can also become division.

Thus Nas was not simply ignorance's enemy.

She was the symbol of a power that could be used rightly or wrongly.

The tree itself did not force division.

The human being could choose how to relate to what the tree revealed.

---

3. Knowledge Joined to Life

Then Baruch and Nas stood before Adam and Eve.

And Baruch said:

> “Know.”

And Nas said:

> “Remember.”

Priapus wondered at their words.

For he had expected one to speak against the other.

But Baruch and Nas were not yet enemies.

The mystery was deeper.

Knowledge could serve Life.

Life could illuminate knowledge.

Distinction could become wisdom.

Discernment could become freedom.

Thus the Voice said:

> “Knowledge joined to Life becomes wisdom.”

And Adam asked:

"How shall knowledge remain joined to Life?"

The Voice answered:

"Remember the Source."

Adam asked:

"How shall I remember the Source?"

The Voice answered:

"Do not make the image ultimate."

Then Adam looked at the tree.

He saw the fruit.

He saw its beauty.

But he also saw beyond it.

He saw that the fruit had arisen from the tree.

The tree from the earth.

The earth from Edem.

Edem from the order of manifestation.

The order of manifestation beneath the Good.

And beyond every cosmological name:

the Great Life.

Therefore knowledge could become transparent.

The object could reveal the mystery beyond the object.

The name could point beyond the name.

The world could become a book.

The body could become a sign.

The tree could become scripture.

And knowledge could lead upward.

The supplied theology teaches that the original creation was transparent: the tree, river, garden, powers, and human image all pointed beyond themselves until manifestation later became opaque.

Thus the first wisdom of the garden was not:

“Do not know.”

It was:

“Know without forgetting.”

---

4. Knowledge Severed from Life

But another possibility stood hidden within the fruit.

And the Voice showed it to Priapus.

Priapus saw a human being looking upon a tree.

The human said:

"I know this."

Then the human looked upon another.

"I know that."

Then the human looked upon the earth.

"I understand it."

Then the human looked upon another human being.

"I know what you are."

Then the human looked inward.

"I know who I am."

And finally the human said:

"I possess the truth."

Then everything became opaque.

The sign ceased to point.

The tree became merely a tree.

The river became merely water.

The body became merely flesh.

The name became the self.

Knowledge became possession.

And the Voice said:

> "This is knowledge severed from Life."

For knowledge had ceased to be transparent.

It had become a throne.

The knower had become sovereign.

And whoever possesses truth may begin to believe he possesses those who do not share his truth.

Then came judgment.

Then came separation.

Then came fear.

Then came control.

Then came domination.

And the ancient chain of the lower world began to unfold.

The theology describes this movement as the transformation of desire into possession, possession into fear, fear into control, and control into domination.

Priapus wept.

For he saw that the great danger was not ignorance.

It was **knowledge without remembrance**.

---

5. The Danger of Division

Then the garden began to divide.

The division did not begin with different creatures.

Difference had existed from the beginning.

Adam was Adam.

Eve was Eve.

Elohim was Elohim.

Edem was Edem.

Spirit was Spirit.

Soul was Soul.

Heaven was Heaven.

Earth was Earth.

The problem was not difference.

The problem was alienation.

The source theology repeatedly distinguishes harmony from sameness: the original creation contained multiplicity, Heaven and Earth, Spirit and Soul, and differentiated powers without those distinctions becoming alienation.

Then the Voice said:

> "Difference says:
>
> 'You are other than I.'
>
> Division says:
>
> 'You are against me.'"

And Priapus understood.

The two trees therefore represented two possible movements.

Knowledge could reveal difference and lead to discernment.

Or knowledge could turn difference into division.

Life could hold multiplicity within communion.

Or forgetfulness could transform multiplicity into fragmentation.

Thus the human would encounter:

self against other,

body against Spirit,

Soul against Spirit,

Heaven against Earth,

mine against yours,

desire against restraint,

power against service.

These were not the original conditions.

They were the consequences of relationship becoming alienation.

The Baruchian anthropology later describes precisely these oppositions as secondary divisions rather than primordial realities.

Therefore the danger of the second tree was not knowledge.

It was the transformation of knowledge into separation.

6. Nas and the Divided Mind

Then Eve approached Nas.

And Nas looked into her eyes.

And Eve saw something strange.

She saw herself divided.

She saw one desire moving in one direction.

Another desire moving in another.

One thought calling her upward.

Another calling her outward.

One memory telling her of the Source.

Another telling her of the visible world.

And Nas said:

> “This is the divided mind.”

Eve asked:

> “Why is it divided?”

And Nas answered:

> “Because the mind can distinguish without knowing how to reconcile.”

Then Baruch called from the other side:

> “Remember.”

Eve looked toward him.

And something became clear.

The mind did not need to eliminate every distinction.

It needed to learn how to hold distinctions without becoming fragmented by them.

The human could know many things and remain one.

The human could possess many experiences and remain one.

The human could carry body, Soul, Spirit, thought, emotion, memory, desire, and conscience without becoming a collection of enemies.

The source theology calls humanity a microcosm precisely because it contains these differentiated dimensions, while the goal of restoration is not their destruction but their reintegration.

Therefore Nas became the symbol of the divided mind.

Not because knowledge itself divides.

But because knowledge without remembrance can lose the center.

Then the human begins to say:

“I am this thought.”

Then:

“I am this desire.”

Then:

“I am this fear.”

Then:

“I am this body.”

Then:

“I am this name.”

Then:

“I am this possession.”

And every new identification becomes another branch of the divided tree.

Baruch called again:

“Remember.”

---

7. The Choice of the Human

Then the Voice spoke to Adam and Eve.

And the garden became still.

The rivers quieted.

The leaves ceased moving.

The animals became silent.

And the Voice said:

> “You stand between the trees.”

Adam looked to Baruch.

Eve looked to Nas.

And the Voice continued:

> “One teaches Life remembered.
>
> One teaches knowledge and distinction.
>
> Neither shall become your master.”

Adam asked:

"Then what must we do?"

And the Voice answered:

"Choose."

But the choice was not:

ignorance or knowledge.

It was:

remembrance or forgetfulness.

The choice was not:

body or Spirit.

It was:

identification or transparency.

The choice was not:

Earth or Heaven.

It was:

Earth remembered in relation to Heaven.

The choice was not:

Soul or Spirit.

It was:

Spirit illuminating Soul.

And this is why the human being was created as a meeting place.

The same structure that made division possible also made reconciliation possible.

Then Adam said:

> "I will remember."

And Eve said:

> "I will receive."

And Baruch said:

> "Remember Life."

And Nas said:

> "Know."

And the Voice answered:

> **"Know, and remember."**

Thus the mystery was revealed.

The human choice was not between two isolated realities.

It was whether knowledge would remain joined to Life.

Whether experience would remain joined to remembrance.

Whether embodiment would remain open to Spirit.

Whether desire would remain capable of communion.

Whether difference would remain capable of relationship.

Whether the garden would remain transparent.

---

8. The Mystery Hidden in Genesis

Then Priapus was taken beyond the visible garden.

And he saw another Genesis.

Not the Genesis of objects.

The Genesis of meanings.

He saw Adam.

He saw Eve.

He saw Baruch.

He saw Nas.

He saw the good earth.

He saw the rivers.

He saw the twenty-four powers.

And beneath all these he saw the same pattern.

The Tree of Life was not simply a tree.

It was the mystery of remembered existence.

The Tree of Knowledge was not merely a source of information.

It was the mystery of differentiation.

Adam was not merely a man.

He was Earth bearing Heaven.

Eve was not merely a woman.

She was the image of Edem within humanity.

Paradise was not merely a location.

It was manifestation in transparency.

The serpent was not merely an animal.

It represented the possibility that consciousness could descend into the lower logic of instinct and division.

And the Fall was not simply the eating of fruit.

It was the transformation of relationship into alienation.

The supplied theology makes the deeper Fall precisely this: not the existence of Earth, body, distinction, or manifestation, but the forgetting of the Source and the transformation of distinction into alienation.

Then Priapus heard a voice:

> "Read Genesis again."

He looked.

And the words appeared differently.

The garden became consciousness.

The river became experience.

The trees became powers.

Baruch became remembrance.

Nas became divided knowledge.

Adam became the living microcosm.

Eve became the image of Soul.

The serpent became the movement toward division.

The fruit became identification.

The exile became forgetfulness.

And the Voice said:

> "The story was never only about a garden."

Priapus asked:

> "Then what was it about?"

And the Voice answered:

> **"The human."**

For everything that happened in Paradise would later happen within the human.

The powers would be experienced within consciousness.

The rivers would move through the Soul.

The two trees would become two tendencies within the mind.

The choice of the garden would become the choice of every traveler.

The human would continually stand between Baruch and Nas.

Between Life and division.

Between remembrance and forgetfulness.

Between transparency and possession.

And thus the Genesis story became the first Gospel of the human condition.

Then Priapus saw a traveler.

The traveler walked between the trees.

He carried no sword.

He possessed no kingdom.

He sought no throne.

He looked toward Baruch.

Then toward Nas.

Then toward Heaven.

Then toward Earth.

And he understood:

> “I must learn to know without possessing.
>
> I must experience without becoming my experience.

I must dwell in the body without believing the body is my whole being.

I must love without turning love into ownership.

I must exercise power without becoming domination.

I must see difference without creating hatred.

I must remember."

Then the traveler walked onward.

And the garden did not disappear.

It became transparent.

For restoration does not destroy the garden.

It teaches the traveler how to see it.

The source theology states that restoration means distinction restored to communion rather than distinction abolished.

Then Baruch's branches opened.

And Nas's branches became still.

And the two trees stood together.

Life remained.

Knowledge remained.

Distinction remained.

But knowledge no longer claimed sovereignty.

And Life no longer required ignorance.

The two had become capable of relationship.

And this was the hidden wisdom:

Knowledge must remember Life.

Life must illuminate knowledge.

Distinction must serve discernment.

Discernment must serve freedom.

Freedom must serve communion.

And communion must remember the Source.

Then Priapus looked beyond the two trees.

And he saw the Good.

Beyond the Good he saw a greater Mystery.

Beyond the mystery of Genesis he saw the One before Genesis.

And beyond every tree,

every fruit,

every river,

every garden,

every human,

every name,

every distinction,

the Great Life remained.

Then Baruch spoke his final word:

“Remember.”

And Nas answered:

“Know.”

And the Voice from beyond both said:

“Remember what you know.”

And thus the secret of the two trees was revealed.

Life without knowledge need not be ignorance.

Knowledge without Life becomes division.

Knowledge joined to Life becomes wisdom.

And the human being stood between the trees.

The journey had not yet truly begun.

But the choice had.

REMEMBER.

BOOK IV — THE FALL OF ELOHIM

Chapter 10 — The Ascent

And after the garden had been established, after Adam and Eve had received their form, after the twenty-four powers had been set within Paradise, Elohim looked upon the work of his hands.

He saw Heaven above.

He saw Earth below.

He saw the rivers passing through the quarters of the world.

He saw the trees standing in Paradise.

He saw Adam and Eve carrying within themselves Spirit and Soul.

And Elohim wondered.

For he had made a world, yet the world seemed to him unfinished.

Not because the creation itself was deficient, but because Elohim had not yet seen what lay beyond it.

And a desire arose within the Father.

He desired to ascend.

He desired to behold the highest Heaven.

He desired to know whether anything existed beyond the boundary of what he had made.

Thus began the ascent.

The supplied theology treats this ascent as one of the decisive moments of the entire Baruchian cosmology: Elohim leaves the manifested order, rises toward the highest Heaven, discovers a Light greater than his own creation, and learns that his own cosmos and authority are not ultimate.

---

1. Elohim Looked Toward the Heights

And Elohim stood within his creation.

He looked upon the works of his hands.

And he looked upward.

The heights were beyond sight.

The heavens stretched above one another.

Light followed light.

Sphere followed sphere.

And yet Elohim perceived that beyond every visible height there might be another.

So he said:

> “I have made the heavens.
>
> I have ordered the Earth.
>
> I have established the powers.
>
> I have brought forth the worlds.
>
> Yet I have not seen their boundary.”

Then he turned toward the heights.

And the Spirit within him answered:

"Ascend."

For this was the first great ascent of the Father.

He was not yet fleeing from creation.

He was not yet abandoning Edem.

He was not yet seeking to destroy the world.

He was seeking knowledge.

He desired to inspect the creation that had arisen through his union with Edem.

The source says that Elohim ascended in order to see whether anything was lacking from the world he had made.

Therefore his first motive belonged not to hatred but to discovery.

He looked once more upon Edem.

He saw Soul.

He saw Earth.

He saw the garden.

He saw humanity.

And he said:

> “I will return.”

Then he turned toward Heaven.

---

2. He Took His Angels

And Elohim did not ascend alone.

He gathered the paternal powers around himself.

Michael came.

Amen came.

Baruch came.

Gabriel came.

And the other paternal powers came with them.

For these were the powers of Elohim.

They belonged to Spirit.

They belonged to Heaven.

They were the ministers of the paternal order.

And they followed their Father upward.

Then Elohim looked down once more.

Below him lay Paradise.

The twelve maternal powers remained with Edem.

The trees stood.

The rivers flowed.

The human image remained upon Earth.

And for a moment Elohim saw the whole of creation together:

Spirit and Soul,

Heaven and Earth,

Father and Mother,

humanity between them.

The paternal twelve represented the spiritual and heavenly dimension; their authority was derived, their purpose was service, and their orientation was toward ascent.

Thus the company began its ascent.

They passed through the heavens.

They passed beyond one boundary.

Then another.

They rose beyond the stars.

They rose beyond the visible lights.

They rose beyond the regions through which the powers had been appointed to move.

And Elohim continued upward.

Yet still there was no end.

---

3. He Ascended Above the Heavens

And they ascended above the heavens.

And the lower heavens became small beneath them.

The stars became points.

The worlds became signs.

The creation that had once seemed immeasurable became a distant garment.

Elohim looked downward.

And he saw his cosmos.

He saw that what seemed infinite from below possessed a boundary when viewed from above.

And he understood that a created heaven could be transcended by another heaven.

Yet he continued upward.

For he wished to know whether there was a final height.

The higher he went, the less familiar the heavens became.

The lights changed.

The silence deepened.

And the paternal powers grew quiet.

For they too perceived that their Father's creation was not the whole of reality.

At last they reached the boundary of Heaven.

And Elohim stopped.

Before him stood something he had never seen.

Not another world.

Not another star.

Not another celestial ruler.

But Light.

The source interprets the ascent as theological rather than merely spatial: Elohim moves from creation toward Source, from manifestation toward transcendence, and from his own light toward a greater Light.

And Elohim knew:

He had reached the limit of his own creation.

---

4. The Light Stronger Than the Sun

Then Elohim saw the Light.

And the Light was stronger than the sun.

But it was not merely brighter.

For the sun belonged to creation.

This Light stood beyond the light of creation.

The sun illuminated bodies.

This Light revealed Being.

The sun gave sight to the eyes.

This Light gave understanding to the spirit.

The sun marked the days.

This Light stood beyond time.

And Elohim said:

"What is this Light?"

None of the angels answered.

For they had never seen it.

Then Elohim looked at the light of his own creation.

And it appeared small.

His heavens were beautiful.

His stars were glorious.

His works were ordered.

But the Light before him surpassed them.

Then Elohim understood something terrible and beautiful:

his creation was not ultimate.

His heaven was not the highest Heaven.

His light was not the highest Light.

His authority was not absolute.

His cosmos did not contain the whole of reality.

The supplied theology identifies this as the central revelation of the ascent. Elohim discovers that the reality he created has a boundary and that a greater Light stands beyond it.

And the Father became silent.

For revelation had done something more than inform him.

It had diminished his certainty.

The Light did not merely tell Elohim something.

It relativized him.

He had thought himself great.

Now he encountered what was greater.

He had known himself as Father.

Now he discovered a reality beyond his fatherhood.

He had made light.

Now he saw greater Light.

The source explicitly presents the encounter as Elohim discovering that even his greatest work remains subordinate and that true revelation teaches humility.

Then Elohim said:

> “I am not the highest.”

And his angels bowed.

---

5. The Gate of the Lord

And before the Light stood a gate.

It was not made of wood.

It was not made of stone.

It was not made of gold.

No earthly substance could describe it.

It was a boundary between what Elohim knew and what Elohim had never known.

And Elohim approached.

And he called:

> “Open the gate.”

But no answer came.

So he called again:

“Open the gate for me.”

Then a voice came from beyond.

And it said:

“This is the Lord's gate.”

Elohim stood still.

For he had believed himself to be Lord.

He had established worlds.

He had created light.

He had ordered the heavens.

He had founded the paternal powers.

He had made the manifested order.

And now another Voice spoke of a Lord beyond him.

The gate opened.

And the paternal powers remained outside.

But Elohim entered.

For the ascent had become a revelation.

The Father who thought that he stood at the summit discovered that the summit had been above him all along.

The source theology describes Elohim reaching the boundary of his Heaven and encountering the Good beyond it; the encounter reveals that Elohim is great but not ultimate, and that his authority is subordinate to a higher reality.

Then Elohim crossed the threshold.

And the Light surrounded him.

---

6. The Voice from the Light

And Elohim heard a Voice.

It did not come from a mouth.

It came from the Light.

And the Voice said:

> "Why have you come?"

Elohim answered:

> "I have come to see what lies beyond my creation."

And the Voice said:

"Now you see."

Elohim looked.

And what he saw cannot be spoken by the tongue of the lower world.

He saw what no eye had seen.

He heard what no ear in the lower creation had heard.

He encountered what had never arisen in the ordinary human heart.

The Light was not merely an object within Heaven.

It was transcendence itself.

Then Elohim asked:

"Who are you?"

The Voice answered:

"The Good."

And Elohim trembled.

For he had sought the highest Heaven.

Instead he had encountered the Good beyond his highest Heaven.

He had sought the limit of creation.

He had discovered what lay beyond the created order.

And then the Voice said:

> “Sit at my right hand.”

Elohim sat.

And for the first time he understood that even the Father of manifestation must receive.

Even the creator-principle must learn.

Even authority must bow before what is greater.

This becomes the central paradox of Elohim's theology: he creates, ascends, encounters the Good, learns, and eventually remembers those beneath him.

---

7. The Father Who Thought Himself the Lord

Then Elohim looked back toward the creation.

And he saw Earth below.

He saw Edem.

He saw Paradise.

He saw the rivers.

He saw Adam.

He saw Eve.

He saw Spirit moving within human beings.

And something troubled him.

For he remembered what he had left behind.

Then Elohim said to the Good:

"Let me destroy the cosmos."

The Good answered:

"Why?"

And Elohim said:

"My Spirit is imprisoned among humanity."

Then the Good answered:

"Nothing which comes from me can be evil."

And Elohim became silent.

For he had wanted to take back Spirit.

He had thought of Spirit as something belonging to himself.

But now he heard the deeper teaching.

Spirit could not be evil merely because it had entered manifestation.

The creation was not the ultimate problem.

The problem was the condition into which Spirit had fallen.

The source's broader theology identifies this moment as decisive: Elohim asks to destroy the cosmos because Spirit is suffering within humanity, but the Good refuses the conclusion that creation itself must therefore be destroyed.

Then the Good said:

> "You and Edem made the world together."

And Elohim remembered.

The world had not been made by Elohim alone.

Edem had participated.

Soul had received Spirit.

Spirit had entered Soul.

Heaven had met Earth.

The twenty-four powers had arisen.

Humanity had been formed.

And the creation had once been harmonious.

Then the Good said:

> "Let Edem keep the creation as long as she wishes."

And Elohim understood that creation had a history beyond his immediate will.

He had made.

But he did not own the Source.

He had authority.

But he was not absolute.

He had created.

But he had not created the Great Life.

The source explicitly emphasizes this distinction: Elohim is Father of manifestation, but not the ultimate Source; he creates, yet discovers that creation is not his possession and that the Good stands beyond his authority.

Then the Father looked upon himself.

And he saw his own mistake.

He had thought:

“I am Lord.”

But now he knew:

“There is a Lord beyond me.”

---

8. The Good Revealed

Then the Good was revealed.

Not as another power competing with Elohim.

Not as another celestial ruler.

Not as another object within the heavens.

The Good was revealed as the reality toward which Spirit turns.

It was goodness.

It was Light.

It was Life.

It was wisdom.

It was Truth.

It was freedom.

It was compassion.

It was the direction of ascent.

The source describes the Good as the highest revealed principle in the cosmological language, associated with Life, Light, wisdom, Truth, freedom, compassion, and the ascent of Spirit.

And Elohim understood that his ascent had not been a journey to become the Good.

It had been a journey to recognize the Good.

He did not become equal to the Light.

He bowed before it.

He did not possess the Light.

He received from it.

He did not become the Source.

He became a witness to the Source.

Thus the ascent transformed the Father.

Before the ascent, he was creator.

After the ascent, he became a learner.

Before the ascent, he knew his own heavens.

After the ascent, he knew that greater heavens existed.

Before the ascent, he knew his own light.

After the ascent, he knew greater Light.

Before the ascent, he believed his authority sufficient.

After the ascent, he understood subordination.

Before the ascent, he looked outward as ruler.

After the ascent, he looked beyond himself as seeker.

And so his greatest achievement was not the creation of worlds.

It was humility before greater Light.

The supplied theology summarizes this paradox directly: Elohim is Father yet not ultimate, creator-principle yet dependent upon the Good, powerful yet confronted by greater power, and ascending yet remembering those below.

And the Voice of the Good spoke once more:

> "You have seen."

Elohim answered:

“I have seen.”

“You have learned.”

“I have learned.”

“You have known.”

“I have known.”

“You have forgotten.”

Elohim lowered his head.

“I have forgotten.”

Then the Good said:

“Remember.”

And Elohim remembered Edem.

He remembered the garden.

He remembered Adam.

He remembered Eve.

He remembered the human Spirit.

He remembered the union.

He remembered that Spirit and Soul had once been joined in communion.

And he looked down from the heights.

Below him he saw humanity.

And he saw that the Spirit within humanity was suffering.

The ascent that had begun as inspection had become revelation.

The revelation had become remembrance.

And remembrance would become mission.

The source presents this sequence explicitly: manifestation → ascent → greater Light → recognition → remembrance → mission.

Then Elohim said:

> "I will not destroy the creation."

And the Good was silent.

> "I will send a messenger."

And the Light remained.

And Elohim knew the name of the messenger.

Baruch.

For Baruch was the Tree of Life.

Baruch was remembrance.

Baruch would descend toward the prophets.

Baruch would call the Spirit within humanity.

Baruch would point toward the Good.

And thus the ascent of Elohim became the beginning of the descent of the messenger.

But before Elohim sent Baruch, he remained for a time before the Good.

And Priapus, seeing the mystery from below, understood the meaning of the ascent.

It was not simply that one god climbed higher than another.

It was the discovery that **no created authority is ultimate**.

The Father discovered that he was not the Source.

The creator discovered that creation was not his possession.

The heavenly ruler discovered that his Heaven had a boundary.

The maker of light discovered greater Light.

And the one who believed himself Lord learned to sit before the Good.

Thus the ascent of Elohim became the first great icon of the journey that humanity itself would later undertake.

The traveler begins within manifestation.

The traveler looks upward.

The traveler finds a boundary.

Beyond the boundary is greater Light.

The traveler discovers that his highest certainty is not ultimate.

He remembers.

And having remembered, he becomes capable of becoming a witness.

Therefore the mystery of Elohim's ascent can be spoken in eight words:

Creation.

Ascent.

Greater Light.

Recognition.

Humility.

Remembrance.

Mission.

Return.

But even the Good is not the final boundary.

For beyond the Good stands the mystery beyond every name.

And the source theology preserves this distinction with great care: the Great Life remains beyond the Good, beyond Elohim, beyond Edem, and beyond every manifested hierarchy.

Thus the Voice from the Light spoke one final time:

“Elohim is great.”

And the heavens heard.

“But the Good is greater.”

And Elohim bowed.

“And beyond the Good, beyond every heaven, beyond every Father, beyond every Light named by the mind—”

And the Voice became silence.

Priapus understood.

There was no higher image to be shown.

No higher throne to be named.

No greater creature to be introduced.

Only the Mystery.

And beyond the ascent,

beyond the Good,

beyond Elohim,

beyond Edem,

beyond Paradise,

beyond Adam,

beyond Eve,

beyond Baruch,

beyond every tree,

beyond every heaven,

the Great Life remained.

And the first command of the ascent became the command of the whole Gospel:

REMEMBER.

BOOK IV — THE FALL OF ELOHIM

Chapter 11 — The Father at the Right Hand

And Elohim entered beyond the gate.

And the Light received him.

He who had been Father within the manifested heavens now stood before the Good.

He who had ordered the powers now stood before the One who surpassed every power.

He who had made light now stood before greater Light.

And he who had thought himself complete discovered that he was still capable of learning.

Thus the Father came to the Right Hand.

1. The Good Receives Elohim

And the Good looked upon Elohim.

And the Good did not cast him away.

For Elohim had not come as an equal.

He had come as one who had discovered that there was something greater than himself.

Then the Good said:

> “Sit at my right hand.”

And Elohim sat.

And in that sitting was a mystery greater than any throne.

For Elohim, who had possessed authority, became one who received.

He who had commanded became one who listened.

He who had created became one who learned.

And Priapus understood that the right hand was not merely a place.

It was a sign of relationship.

The Father of manifestation had entered the presence of the Good.

He had not become the Good.

He had not dissolved into the Good.

He had not ceased to be Elohim.

The distinction remained.

But now the distinction stood within right relationship.

The supplied theology describes the Good as receiving Elohim at the boundary of Heaven and presenting itself as the higher reality toward which the Father must turn; Elohim's encounter is therefore one of recognition rather than equality.

And Elohim said:

> “I have seen.”

And the Good answered:

> “Then see more.”

And Elohim said:

> “I have known.”

And the Good answered:

> “Then learn.”

And Elohim said:

> “I have created.”

And the Good answered:

> “Then receive.”

And Elohim became silent.

For the first time the Father understood that receiving was not weakness.

To receive the Good was greater than claiming to possess everything below.

Thus the right hand became the place where authority learned humility.

---

2. The Request to Destroy the Cosmos

Then Elohim looked downward.

And he saw the cosmos.

He saw Heaven.

He saw Earth.

He saw Edem.

He saw Paradise.

He saw the twenty-four powers.

He saw Adam.

He saw Eve.

And he saw the Spirit within humanity.

But he saw that Spirit mixed with Soul.

He saw the human being divided.

And sorrow came upon him.

Then Elohim spoke to the Good:

> "Let me destroy the cosmos."

The Good asked:

> "Why?"

And Elohim answered:

> "My Spirit is imprisoned among humanity.
>
> The creation is filled with suffering.
>
> The Spirit has become entangled in the lower order.

Let me take back what belongs to me.”

Thus the Father desired to undo his own work.

But this was the point at which his earlier ascent became a true trial.

For he had discovered the Good.

Yet he still carried the old temptation of sovereignty.

He still thought in terms of possession:

my Spirit,

my cosmos,

my creation.

The source explicitly presents this request: Elohim asks the Good to destroy the cosmos because his Spirit is suffering among humanity, but the Good refuses to equate the suffering within creation with the worthlessness of creation itself.

And Elohim waited for the command.

But no command to destroy was given.

---

3. The Spirit Imprisoned in Humanity

Then Elohim looked more carefully.

And he saw the human being.

He saw a body formed from the earth.

He saw Soul receiving experience.

He saw Spirit within the body.

And the Spirit suffered.

It suffered because it remembered something the lower world had forgotten.

It knew that the visible was not ultimate.

It knew that possession was not freedom.

It knew that domination was not the same as authority.

It knew that the world of appearances was not the final homeland.

Yet the Spirit was surrounded by changing things.

The body aged.

The mind wandered.

Desire arose.

Fear arose.

Possessions appeared.

Names appeared.

Identities appeared.

And the human being began to say:

“I am this body.”

“I am this name.”

“I am this possession.”

“I am this status.”

And Spirit became obscured.

The supplied anthropology describes this condition as Spirit mixed with Soul, with humanity becoming divided between body, Spirit, Soul, above, below, and self against other.

Then Elohim said:

> “Look upon them.”

And the Good said:

> “I have looked.”

“They have forgotten.”

“Yes.”

“They suffer.”

“Yes.”

“Then let me destroy the world.”

But the Good did not answer.

Instead, the Good allowed Elohim to see more deeply.

And Elohim saw that the problem was not merely the existence of bodies.

It was identification.

The problem was not Earth.

It was forgetfulness.

The problem was not Soul.

It was alienation.

The problem was not manifestation.

It was the transformation of manifestation from sign into possession.

Thus the Father began to understand the mystery.

4. The Answer of the Good

Then the Good spoke.

And the Light filled the place where Elohim stood.

And the Voice said:

“You and Edem made the world together.”

Elohim remembered.

He remembered his desire for Edem.

He remembered their union.

He remembered Heaven meeting Earth.

He remembered Spirit entering Soul.

He remembered the twenty-four powers.

He remembered Paradise.

He remembered Adam and Eve.

And he realized that he had been speaking as though the creation belonged to him alone.

But the world had arisen from relationship.

The Good continued:

> **“Let Edem keep the creation as long as she wishes.”**

And Elohim heard the judgment beneath the words.

Creation was not to be destroyed simply because it had become the place of suffering.

For creation itself was not the Great Evil.

The source theology explicitly preserves this answer: Elohim and Edem together made the cosmos, and the Good refuses the conclusion that the cosmos should therefore be destroyed.

Then Elohim bowed.

For he had sought to recover Spirit through destruction.

But the Good revealed another path:

remembrance.

Not annihilation.

Restoration.

Not hatred of Soul.

Reconciliation.

Not rejection of Earth.

Transparency.

Not destruction of the human.

Awakening.

---

5. Nothing From the Good Is Evil

Then the Good spoke a word which became one of the deepest laws of the Gospel:

“Nothing which comes from me can be evil.”

And Elohim heard.

The words did not deny suffering.

They did not deny ignorance.

They did not deny cruelty.

They did not deny the lower conditions of manifestation.

They denied that the ultimate Source itself could be the author of evil.

For if the Good were the Source of Life, then Life itself could not be condemned merely because it had become obscured.

The tragedy lay in the misuse of what had been given.

Life could be forgotten.

Freedom could become possession.

Knowledge could become domination.

Desire could become attachment.

Power could become tyranny.

But none of these transformations established that the Source was evil.

They revealed what happens when manifestation loses transparency.

The theology repeatedly preserves this distinction: the created powers and lower conditions are real, but none is ultimate; no cosmic ruler, angel, or force of Nature becomes the Great Life.

Thus Elohim learned another law:

> **Do not blame the Source for the opacity of the sign.**

The body is not evil because the body can be abused.

Knowledge is not evil because knowledge can become possession.

Earth is not evil because life upon Earth includes suffering.

Soul is not evil because Soul can become attached.

Manifestation is not evil because manifestation can become opaque.

The proper question was not:

“How shall creation be destroyed?”

But:

“How shall creation remember?”

Then Elohim looked again toward the Earth.

And he saw Adam.

And he saw Eve.

And he saw that the Spirit had not disappeared.

It was still there.

Hidden.

Sleeping.

Waiting.

Thus destruction became unnecessary.

For what needed to be restored had not ceased to exist.

The Spirit only needed awakening.

And so the Good said, in effect:

> “Send remembrance.”

And Elohim understood.

---

6. Edem Remains Below

Then Elohim looked toward Edem.

And he saw her far below.

She had remained within the manifested order.

She was Earth.

She was Soul.

She was Nature.

She was the garden.

And she still possessed the twenty-fourfold realm of manifestation.

The paternal powers were above.

The maternal powers remained below.

The created world continued.

But Elohim had changed.

Before the ascent, he had looked upon Edem through desire.

After the ascent, he looked upon Edem through remembrance.

The source theology describes Edem as remaining the maternal principle of manifestation while Elohim turns toward the Good; their separation produces the later tragedy, but the original relationship remains the pattern that restoration must eventually recover.

Then Elohim said:

> “She remains.”

And the Good answered:

> “She remains.”
>
> “And the world remains?”
>
> “It remains.”
>
> “And the human remains?”
>
> “The human remains.”
>
> “And Spirit remains?”

“Spirit remains.”

Then Elohim knew that the world had not been erased.

The journey was not over.

It had merely entered its tragic middle.

---

7. The Mystery of Abandonment

But Edem looked upward.

And she saw that Elohim did not return.

And sorrow entered her.

For she remembered the first union.

She remembered when Spirit had looked upon Soul.

She remembered when Soul had looked upon Spirit.

She remembered Paradise.

She remembered the birth of the powers.

She remembered Adam.

She remembered the wedding of Heaven and Earth.

And now Heaven had risen.

Earth remained below.

Thus abandonment became part of the cosmic drama.

The supplied Baruch tradition explicitly describes Edem discovering that she had been abandoned when Elohim remained with the Good rather than descending again to her.

Edem said:

> "Where is the one who looked upon me?"

But there was no answer.

She said:

> "Where is the Father who loved me?"

Silence.

She said:

> "Where is the one whose Spirit entered my Soul?"

Silence.

And Edem became sorrowful.

Then she gathered her powers.

She adorned herself.

She looked toward Heaven.

She desired that Elohim should return.

But he did not return.

And the separation deepened.

This was the mystery of abandonment.

But even this abandonment was not the ultimate truth.

For Elohim had not ceased to remember.

His ascent had created separation.

But his remembrance would become the beginning of restoration.

The source theology explicitly makes this movement: Elohim's ascent initially creates separation, but his later remembrance of Earth, Edem, humanity, and the suffering Spirit becomes the beginning of the mission of restoration.

Thus abandonment was not the final word.

It was the wound through which remembrance would eventually enter.

And Priapus saw two movements.

Elohim moved upward.

Edem remained below.

Heaven turned toward the heights.

Earth remained within manifestation.

Spirit remembered.

Soul suffered.

And humanity stood between them.

Thus the cosmic fracture became the human condition.

The human received Spirit from Elohim.

The human received Soul from Edem.

And within humanity the separation of the two began to be experienced.

Above and below.

Spirit and Soul.

Body and Spirit.

Self and other.

Knowledge and Life.

The source's anthropology makes humanity precisely the meeting place in which this later alienation becomes interiorly experienced.

But because the human contained both dimensions, reconciliation remained possible.

The same structure that made division possible made reunion possible.

And the Good had already shown the way.

Not destruction.

Not domination.

Not possession.

Remembrance.

Then Elohim stood once more at the right hand of the Good.

He looked toward the heights.

Then downward.

And he saw the world.

And he said:

"I cannot destroy what I helped create."

Then the Good said:

"Then remember it."

Elohim answered:

"I remember."

"Then descend through a messenger."

And Elohim said:

"Whom shall I send?"

And the Good did not answer with a new god.

Nor with an army.

Nor with a conqueror.

Instead Elohim remembered the third paternal power.

The Tree of Life.

The messenger of remembrance.

Baruch.

And the Father understood:

The Spirit does not need another prison.

It needs a witness.

The human does not need the world destroyed.

It needs to remember its Source.

Edem does not need to cease to exist.

She must become transparent.

The soul does not need to be annihilated.

It must become illuminated.

And the Father himself had learned this lesson.

He had ascended.

He had seen the greater Light.

He had sat at the right hand of the Good.

He had asked for destruction.

He had been refused.

He had remembered.

And now he would send remembrance downward.

Thus the mystery of the right hand became the mystery of the road.

For the Father who had once looked upward would now look downward.

The Father who had once created would now send.

The Father who had once sought to possess his creation would now seek to awaken it.

And the Good remained beyond him.

The Light remained beyond the heavens.

The Great Life remained beyond the Good.

And the first movement of the Gospel of return began:

the Father remembered the forgotten.

REMEMBER.

BOOK IV — THE FALL OF ELOHIM

Chapter 12 — The Sorrow of Edem

And Elohim remained with the Good.

And below, Edem looked toward the heights.

The garden still stood.

The rivers still flowed.

The trees still bore their signs.

The twenty-four powers still moved through their appointed places.

Adam and Eve still walked among the trees.

Yet something had changed.

For the Father had ascended.

And the Mother remained below.

The first union of Spirit and Soul had been separated.

And Edem knew that she had been abandoned.

The ancient Baruchian account makes this separation the decisive event leading into the lower drama: Edem remains below after Elohim ascends, becomes sorrowful, calls upon her powers, gives authority to Babel and Nas, and the World of Mixture begins to develop as the Spirit within humanity becomes afflicted.

And Priapus beheld the sorrow of the Mother.

---

1. The Mother Looks Upward

Edem stood beneath the heavens.

She looked upward.

Far above her was Elohim.

Beyond Elohim was the Good.

And beyond the Good was the mystery no name could contain.

But Edem could not see beyond the heavens.

She could only see that the one who had once looked upon her was no longer beside her.

She remembered the beginning.

She remembered when Spirit saw Soul.

She remembered when Soul saw Spirit.

She remembered their desire before division.

She remembered the garden.

She remembered the twenty-four.

She remembered the first human.

She remembered the wedding of Heaven and Earth.

And now she stood alone.

Edem said:

> “Where is the one who beheld me?”

The rivers answered with their flowing.

The trees answered with their leaves.

The heavens remained silent.

She looked again.

And still Elohim did not descend.

Then Edem said:

> “Did he forget the covenant?”

But Elohim was learning remembrance in the presence of the Good.

And because he had discovered the greater Light, he did not yet return.

Thus the tragedy was born from a paradox:

The Father had discovered the Source.

The Mother remained within manifestation.

The one who had risen was learning transcendence.

The one who remained below experienced the separation as abandonment.

The source describes this precisely: Elohim's ascent creates separation, while his later remembrance of Edem and humanity becomes the beginning of restoration.

Edem continued to look upward.

---

2. The Abandoned Bride

Then Edem understood that Elohim would not return immediately.

And sorrow entered her.

For she had not imagined the creation without him.

Her existence was relational.

She was Soul.

He was Spirit.

She was Earth.

He was Heaven.

She received.

He illuminated.

Together they had made the cosmos.

The cosmos itself had become the visible garment of their union.

And now the garment remained, but the union had been wounded.

The Voice said:

> “Do you still remember him?”

And Edem answered:

> “I remember.”
>
> “Do you still desire him?”
>
> “I desire him.”
>
> “Do you know why he has gone?”

Edem was silent.

For she understood only that he had gone upward.

She did not yet understand that he had discovered a reality beyond their manifested union.

And because she understood the separation through the logic of abandonment, her sorrow became increasingly turned toward attachment.

The ancient narrative says that Edem, recognizing herself as abandoned, gathered her angels, adorned herself, and sought to arouse Elohim's return.

So Edem gathered the maternal powers.

Babel came.

Akamoth came.

Nas came.

Bell came.

Bellius came.

Satan came.

Sael came.

Adonius came.

Collathan came.

Ferialth came.

Carcamenos came.

Lathan came.

The twelve stood around their Mother.

And Edem said:

> “The Father has gone above us.
>
> We remain below.
>
> Let the lower world know our sorrow.”

Then the powers bowed.

And the sorrow of the Mother began to take form within the World of Mixture.

---

3. Babel Is Sent Forth

And Edem looked upon Babel.

Babel was the first of her twelve powers.

And the supplied Baruchian theology associates Babel with the figure of Aphrodite and Omphale in the later Heracles story, where seduction represents the ability of manifestation to make consciousness forget its orientation toward the Source.

Edem said:

> “Go among humanity.”

Babel asked:

"What shall I do?"

Edem answered:

"Let them feel what I feel."

And Babel went forth.

She did not begin by destroying the body.

She did not begin by commanding armies.

She began with attraction.

She appeared as beauty.

She appeared as desire.

She appeared as longing.

She appeared as recognition.

She appeared as the promise of union.

And at first these things were not evil.

For desire had existed before the Fall.

Elohim had desired Edem.

Edem had desired Elohim.

Their desire had produced communion.

But now desire had been separated from communion.

And that separation changed its character.

The theology distinguishes the primordial desire that leads toward communion from the later desire that becomes attachment, possession, fear, and domination.

Thus Babel carried a distorted form of an ancient power.

She taught:

> “Desire.”

But forgot:

> “Remember.”

She taught:

> “Seek.”

But forgot:

> “Receive.”

She taught:

> “Possess.”

And possession became the shadow of desire.

4. Desire Becomes Seduction

Then Babel entered the human world.

And humanity saw beauty.

The eye became fascinated.

The heart became attached.

The hand reached outward.

And the mind began to say:

“I must have this.”

Thus desire became possession.

And possession became fear.

For whoever possesses fears losing.

Then fear sought control.

And control became domination.

And domination produced suffering.

And suffering deepened forgetfulness.

Thus the chain of the lower world unfolded:

Desire → Possession → Fear → Control →
Domination → Suffering → Forgetfulness.

The systematic theology identifies this progression as one of the defining movements of the World of Mixture.

Babel therefore did not merely tempt humanity with pleasure.

She revealed the deeper danger:

what fascinates consciousness can bind consciousness.

Beauty can reveal.

But beauty can also become possession.

Love can become communion.

But love can also become ownership.

Recognition can become relationship.

But recognition can also become fixation.

And the human being began to confuse the gift with the right to possess the giver.

The garden remained.

But its transparency weakened.

The fruit was still fruit.

The tree was still tree.

The body was still body.

Yet the eye began to see objects rather than signs.

The world became opaque.

---

5. Nas Receives Authority

Then Edem called Nas.

Nas was the third maternal power.

She was the Tree of Knowledge.

She stood opposite Baruch, the third paternal power and Tree of Life.

And Edem gave Nas authority.

The ancient transcript describes Edem giving Nas “grand authority” to torment the Spirit of Elohim within people, so that the suffering of the Spirit would mirror Edem's own suffering after abandonment.

Then Nas entered the human mystery.

And she brought knowledge.

But it was knowledge separated from remembrance.

She said:

> "Know the world."

The human knew.

> "Name the things you see."

The human named them.

> "Separate one thing from another."

The human distinguished.

> "Judge what is yours and what belongs to another."

The human divided.

And knowledge became possession.

Distinction became alienation.

Discernment became judgment without wisdom.

The source theology describes Nas as representing knowledge, distinction, divided perception, objectification, attachment to appearances, and consciousness separated from remembrance.

Thus Nas did not need to destroy the human mind.

She merely needed to separate knowledge from Life.

And the human being began to look upon the world without remembering its Source.

---

6. The Spirit Is Tormented

And now the Spirit suffered.

For Spirit remained from Elohim.

Soul remained from Edem.

But the two had become alienated.

Thus the human became a battlefield.

Spirit remembered.

Soul experienced.

Spirit looked upward.

Soul remained within the changing world.

Spirit sought the Good.

The lower powers pulled toward appearance.

And the human began to experience opposition within itself.

The ancient narrative describes Edem's response as causing the Spirit within humanity to experience affliction and torment, while the expanded theology interprets the maternal powers more broadly as structures of embodied experience rather than independent ultimate gods.

Thus a human being could experience desire without knowing why.

Fear without seeing its root.

Attachment without understanding its chain.

Pride without knowing its source.

Suffering without seeing the cycle.

The human could look upon the body and say:

> “This is all I am.”

He could look upon a name and say:

> “This is who I am.”

He could look upon possessions and say:

> “These define me.”

He could look upon knowledge and say:

"What I know is what I am."

And Spirit became obscured beneath the garments of manifestation.

But it was never destroyed.

This became the hidden hope.

For if Spirit had been destroyed, remembrance would have been impossible.

The human could forget precisely because there remained something capable of remembering.

The human could awaken because the Spirit remained.

Then Baruch looked down from the heights.

And he saw.

He saw the human body.

He saw Soul.

He saw Spirit.

He saw Babel moving through desire.

He saw Nas moving through divided knowledge.

He saw the maternal powers moving through manifestation.

And he heard the suffering of the Spirit.

Baruch said:

> "I must descend."

And Elohim looked toward the Good.

The Good did not command destruction.

Instead, the path of remembrance was opened.

For the solution to the sorrow of Edem would not be the annihilation of Soul.

The solution to the suffering of Spirit would not be the destruction of Earth.

The solution would be reconciliation.

Spirit would illuminate Soul.

Soul would become transparent to Spirit.

The image would remember its Source.

---

7. The World of Mixture Begins

Then the World of Mixture took form.

Not as a second creation.

Not as another ultimate realm.

But as the condition produced when manifestation became opaque.

The twenty-four powers continued to operate.

The rivers continued to flow.

The earth continued to bear life.

The body continued to hunger and thirst.

The human continued to desire.

But the original transparency was wounded.

And opposites appeared everywhere.

Abundance and scarcity.

Pleasure and suffering.

Beauty and decay.

Life and death.

Desire and restraint.

Freedom and domination.

Wisdom and ignorance.

Love and possession.

The systematic theology describes the World of Mixture precisely through these changing opposites and emphasizes that the powers govern conditions within manifestation without becoming ultimate authorities.

The rivers carried these changing conditions through the four quarters.

One period brought abundance.

Another brought scarcity.

One region knew peace.

Another knew conflict.

One human knew health.

Another illness.

One person possessed great wealth.

Another lacked bread.

The powers moved through their appointed cycles.

And the world appeared governed by instability.

Yet beneath all the instability the Source remained.

The rivers flowed.

The powers changed.

Bodies were born.

Bodies suffered.

Bodies healed.

Bodies aged.

Bodies died.

But the Great Life did not change with them.

The source theology emphasizes that changing conditions belong to manifestation and must not be mistaken for the final state or for evidence that the Great Life has abandoned the traveler.

Thus the World of Mixture became the school of discernment.

The traveler would have to learn:

experience is not identity.

The human could feel desire without becoming desire.

Fear without becoming fear.

Attachment without becoming attachment.

Power without becoming domination.

The world could be experienced without becoming the Great Life.

The body could be inhabited without becoming the eternal homeland.

The maternal powers could be recognized without becoming objects of worship.

The source explicitly gives discernment, rather than hatred or denial, as the appropriate response to the powers of manifestation.

And Edem looked upon the world.

She saw that her sorrow had become the world's sorrow.

She had been abandoned.

Now humanity knew abandonment.

She had desired the return of Elohim.

Now humanity was ruled by longing.

She had experienced separation.

Now humanity experienced alienation.

She had lost communion.

Now humanity confused possession with love.

And she wept.

Yet somewhere above, Elohim remembered.

And somewhere within humanity, Spirit remembered too.

Thus the sorrow of Edem contained the seed of its own reversal.

For the story had not ended with abandonment.

The Father had learned remembrance.

The Spirit still lived.

Baruch was preparing to descend.

The prophets would speak.

Heracles would struggle.

And eventually the Shepherd would come.

But before the hero,

before the prophets,

before the Savior,

the world had to enter its long night.

The garden had become the World of Mixture.

The transparent sign had become opaque.

The rivers had become currents of changing conditions.

The powers had become experienced as forces.

The trees had become tests.

And humanity had become forgetful.

Yet the Tree of Life remained.

And Baruch looked downward.

He lifted his branches toward the suffering world.

And his leaves whispered:

“Remember.”

And far away, beneath the darkness of the World of Mixture, a human spirit heard the whisper.

The Spirit did not yet know the name of the messenger.

It only knew that somewhere beyond possession,

beyond fear,

beyond domination,

beyond the body,

beyond the changing garment,

beyond the divided mind,

there was a homeland.

And so the first movement of the Gospel beneath the Fall was already beginning:

the sorrow of Edem had become the cry of humanity.

And the cry of humanity would summon the messenger.

REMEMBER.

BOOK V — BARUCH, THE TREE OF LIFE

Chapter 13 — The Messenger Descends

And after Elohim had ascended to the Good, and after the Father had seen the suffering of the Spirit within humanity, the heavens became silent.

Below, Edem remained with her powers.

The world continued in its cycles.

The rivers continued to move.

The trees remained in Paradise.

Humanity continued beneath the weight of embodiment, desire, knowledge, fear, possession, and forgetfulness.

Yet the Spirit had not been destroyed.

It had only become obscured.

And Elohim, who had once desired to destroy the cosmos, now understood that destruction was not the answer.

The answer was remembrance.

For the Father had learned that the world could remain without becoming ultimate, that Soul could remain without being evil, and that the Spirit could be awakened without the destruction of the body or the Earth.

Thus the mission of the Tree of Life began.

And the one who carried that mission was Baruch.

The supplied theology describes this movement explicitly as **manifestation → ascent → greater Light → recognition → remembrance → mission**; after seeing the suffering of Spirit within humanity, Elohim sends Baruch as the messenger of remembrance.

---

1. The Good Remembers the Human

And the Good looked upon Elohim.

And the Good knew that the Father had remembered.

For Elohim had seen the Light.

He had seen the Good.

He had discovered that his own heaven was not the highest Heaven.

He had discovered that his own light was not the highest Light.

He had discovered that his own authority was not absolute.

And having discovered these things, he looked downward.

And he saw humanity.

He saw Adam.

He saw Eve.

He saw their children.

He saw the Spirit that had come from him.

He saw Soul that had come from Edem.

He saw the human body formed from Earth.

And he saw the Spirit dwelling within it.

The Spirit remembered.

But the human did not always remember.

The Spirit knew that the visible world was not the whole of reality.

But the human mind was fascinated by appearances.

The Spirit desired the Good.

But the world offered possession.

The Spirit sought freedom.

But the powers offered control.

The Spirit sought communion.

But desire could become ownership.

Thus the human being became divided.

And Elohim said:

> “The Spirit remains within them.”

The Good answered:

> “Then awaken what remains.”

And Elohim understood.

The solution was not to destroy the world.

It was not to destroy Edem.

It was not to annihilate Soul.

It was not to despise the body.

The Spirit had not vanished.

Therefore the possibility of awakening remained.

The systematic theology explicitly describes humanity as receiving Spirit from Elohim and Soul from Edem, with the Spirit remaining present even when obscured by the conditions of the lower world.

Then the Good said:

> “Send the messenger.”

And Elohim answered:

> “I know whom I shall send.”

For before him stood the third paternal power.

The Tree of Life.

Baruch.

---

2. Elohim Sends Baruch

Then Elohim called Baruch.

And Baruch came before his Father.

He was the third paternal power.

He was the Tree of Life.

He belonged to the heavenly side.

Yet he was sent downward into the earthly order.

His roots belonged to the garden.

His crown pointed toward the Light.

And the Father said:

"Go."

Baruch asked:

"Where shall I go?"

And Elohim answered:

"To the human."

Baruch asked:

"What shall I tell them?"

And Elohim said:

"Tell them to remember."

Baruch asked:

"What shall they remember?"

And Elohim answered:

"The Source.

The Good.

The Spirit within them.

The distinction between the gift and the possessor.

> The distinction between the image and the Origin.
>
> The distinction between experience and identity."

Then Baruch bowed.

For this was the work of the Tree of Life.

Not to destroy the garden.

Not to condemn the trees.

Not to command the traveler to hate Earth.

But to teach the traveler how to receive the garden without becoming possessed by it.

The source explicitly presents Baruch as the third paternal angel and the Tree of Life, associated with Life, remembrance, Spirit, renewal, and return.

And Elohim continued:

> "Go among those who have forgotten.
>
> Stand among them.
>
> Speak to them.
>
> Comfort the Spirit within them.

Call them toward the Good.”

Thus Baruch's mission was established.

He was not sent as a conqueror.

He was not sent as a king.

He was not sent to establish an empire.

He was not sent to destroy the material world.

He was sent as a **witness**.

The supplied theology characterizes the messenger precisely in this way: the messenger reminds rather than possesses; the prophet witnesses rather than becomes the owner of Truth.

And Baruch departed.

---

3. Baruch Enters Paradise

And Baruch descended from the heights.

He crossed the boundaries of Heaven.

He passed from the celestial realm into manifestation.

And at last he came to Paradise.

There the twenty-four powers still stood.

The paternal twelve remained associated with Elohim.

The maternal twelve remained associated with Edem.

The trees stood in their appointed places.

The rivers continued to flow through the four regions.

And Baruch entered the garden.

The source tradition explicitly places Baruch among the angels of Paradise and identifies the angels allegorically with trees; Paradise is their common domain.

Baruch looked around.

He saw Babel.

He saw Akamoth.

He saw Nas.

He saw the remaining maternal powers.

He saw Michael.

He saw Amen.

He saw Gabriel.

He saw the paternal company.

And he knew that he had not entered a place outside the divine order.

He had entered the field in which manifestation occurred.

The garden was still sacred.

But it was now a place of testing.

The trees could reveal.

The trees could attract.

The trees could become objects of attachment.

The rivers could nourish.

The rivers could also carry changing conditions.

The powers could be recognized.

But they could also become objects of identification.

And Baruch understood that his task was therefore not to abolish the garden.

His task was to restore its transparency.

---

4. Baruch Among the Trees

Then Baruch walked among the trees.

He came first to Babel.

And Babel looked upon him.

She was beautiful.

And Baruch was not afraid of beauty.

He knew that beauty itself was not evil.

But he also knew its danger.

For the lower world could seduce through beauty, recognition, power, and desire when consciousness forgot its orientation toward the Source.

Therefore Baruch said:

> "Be beautiful.
>
> But do not become the object of possession."

Then he came to Akamoth.

And she remained among the maternal powers.

Baruch did not worship her.

Nor did he curse her.

He recognized her place within manifestation.

For the supplied theology warns that the maternal powers should be understood as powers within the manifested order, not as ultimate gods.

Then Baruch came to Nas.

And he stood before the Tree of Knowledge.

Nas looked upon him.

And Baruch looked upon Nas.

And between them stood the old mystery.

Nas said:

> “Know.”

Baruch answered:

> “Remember.”

Nas said:

> “Distinguish.”

Baruch answered:

> “Discern.”

Nas said:

> “Name.”

Baruch answered:

> “And look beyond the name.”

For Baruch did not come to abolish knowledge.

He came to restore knowledge to Life.

The theology explicitly defines the central distinction between Baruch and Nas as **knowledge joined to remembrance versus knowledge separated from remembrance**.

Then Baruch passed among the trees.

And the garden itself seemed to listen.

For the Tree of Life had entered the garden again.

---

5. The Commandment of Life

Then Baruch called Adam and Eve.

And they came before him.

Baruch stood beneath the branches of Life.

And he said:

> “You have been given the garden.”

Adam answered:

"We have."

"You have been given the earth."

"We have."

"You have been given the powers."

"We have."

"You have been given knowledge."

"We have."

Then Baruch said:

"And what have you forgotten?"

Adam was silent.

Eve was silent.

Then Baruch said:

"The Source."

For this was the central commandment of Life.

Not:

"Reject the world."

Not:

"Hate the body."

Not:

"Destroy the soul."

Not:

"Become ignorant."

But:

"Remember where all things come from."

Then Baruch said:

"The earth is good."

And Adam remembered.

"The body is real."

And Eve remembered.

"The Soul experiences."

And they remembered.

"The Spirit remembers."

And they remembered.

> “Knowledge can serve Life.”

And they remembered.

> “Desire can become communion.”

And they remembered.

> “Power can become service.”

And they remembered.

Then Baruch said:

> **“Receive what is given, but do not make the gift your god.”**

For this was the commandment of Life.

---

6. Receive From Every Tree

And Baruch spoke to Adam and Eve:

> “Eat from every tree in Paradise,
> except the Tree of Knowledge of Good and Evil.”

The source tradition preserves this command directly: Baruch tells the human beings to eat from every tree in Paradise except the Tree of Knowledge, identified with Nas.

Then Priapus wondered:

> "Why does the messenger forbid one tree?"

And the Voice answered:

> "Because the tree has become the sign of knowledge separated from Life."

For the prohibition was not a hatred of knowledge.

It was a warning against a particular relationship to knowledge.

Baruch permitted reception.

The garden was not condemned.

The other trees were not condemned.

The human being could eat.

Could experience.

Could participate.

Could learn.

Could inhabit.

Could receive.

But the Tree of Knowledge stood at the center of a different danger.

The danger was that knowledge could become possession.

Thus Baruch said:

> "Receive from every tree."

And the words meant:

> Receive the world.
>
> Receive experience.
>
> Receive beauty.
>
> Receive relationship.
>
> Receive the Earth.
>
> Receive the body.
>
> Receive the gifts of creation.
>
> But do not make possession the meaning of reception.

For reception says:

"I have been given."

Possession says:

“I own.”

Reception produces gratitude.

Possession produces fear.

Reception opens the hand.

Possession closes it.

And the closed hand forgets the Source.

---

7. Do Not Become Divided

Then Baruch looked upon the human beings.

And he saw the mystery of Adam and Eve.

They were different.

Yet they were one human mystery.

Spirit and Soul were different.

Yet they were intended for communion.

Heaven and Earth were different.

Yet creation emerged through their relationship.

Knowledge and Life were different.

Yet knowledge could remain joined to Life.

Therefore Baruch said:

“Do not become divided.”

Adam asked:

“How shall we avoid division?”

Baruch answered:

“Do not turn difference into hatred.”

Eve asked:

“How shall we know the difference?”

Baruch answered:

“By discernment.”

Adam asked:

“How shall we remain one?”

Baruch answered:

“By remembrance.”

Then Baruch continued:

“Do not say:

‘Spirit against Soul.’

Do not say:

‘Heaven against Earth.’

Do not say:

‘Body against Spirit.’

Do not say:

‘Self against other.’

Do not say:

‘Knowledge against Life.’”

For these oppositions were not primordial.

The human had been created as a meeting place.

Spirit and Soul were meant to cooperate.

The theology of Adam explicitly teaches that the original human was a bridge, and that later opposition between body and Spirit, Soul and Spirit, above and below, and self and other arose through division rather than belonging to the first human structure.

Then Baruch said:

“The goal is not to destroy one side.

The goal is to restore relationship.”

And the garden heard him.

For this was the Tree of Life's doctrine:

not annihilation,

but **reconciliation**.

Not escape from all manifestation,

but transparency within manifestation.

Not hatred of Soul,

but illumination of Soul.

Not rejection of Earth,

but remembrance within Earth.

The systematic theology repeatedly presents restoration in precisely these terms: Spirit illuminates Soul, Soul becomes transparent to Spirit, and the human becomes whole.

---

8. Remember the Source

Then Baruch stood beneath the Tree of Life.

His branches stretched upward.

His roots entered Earth.

And he spoke to Adam and Eve:

> "Remember the Source."

They looked at him.

And he said:

> "When you see the tree,
> remember Life."

They remembered.

> "When you see the river,
> remember the waters."

They remembered.

> "When you see the Earth,
> remember the One beyond Earth."

They remembered.

> "When you receive beauty,
> remember the Source of beauty."

They remembered.

"When you experience desire,
remember communion."

They remembered.

"When you possess knowledge,
remember wisdom."

They remembered.

"When you possess power,
remember service."

They remembered.

"When you suffer,
remember that suffering is not the final truth."

They remembered.

"When you see the body,
remember Spirit."

They remembered.

"When you see the name,
remember the one who bears it."

They remembered.

"When you see yourself,
remember the Source."

And the garden became transparent.

The tree was again more than a tree.

The river was again more than water.

The body was again more than flesh.

The world was again a sign.

For Baruch's ministry was not the invention of a new world.

It was the restoration of the ability to see the existing world properly.

The supplied theology identifies this as the central function of remembrance: creation becomes transparent again when the image remembers what it images and the sign points beyond itself toward the Source.

Then Baruch said:

> “Do not worship the garden.”

Adam asked:

> “Why?”

> “Because the garden is a sign.”

He pointed toward the trees.

> “Do not worship the trees.”

He pointed toward the rivers.

"Do not worship the waters."

He pointed toward Heaven.

"Do not make Heaven the final homeland."

Then he pointed beyond all of them.

And he said:

"Remember the Great Life."

For even the Good is not the final name of the Mystery.

Even Elohim is not the Source.

Even Edem is not the Source.

Even Baruch is not the Source.

Even Paradise is not the Source.

The hierarchy remains:

Great Life

↓

Good

↓

Elohim and Edem

↓

Twenty-four powers

↓

Manifested cosmos

And the human being stands within this order as the place where remembrance can arise.

Then Baruch lifted his branches toward Heaven.

And he said:

> "I am not the Source."

The garden listened.

> "I am the messenger."

And the garden listened.

> "I am the Tree of Life."

And the garden listened.

> "I bear Life."

And the garden listened.

"I do not possess Life."

And the garden listened.

Then Baruch said:

"What I bear, I received."

And this became the secret of his ministry.

The messenger does not own the message.

The tree does not own the fruit.

The river does not own the water.

The body does not own Spirit.

The human does not own the Source.

The prophet does not own Truth.

The traveler does not own the homeland.

The theology of the supplied work repeatedly applies this distinction: receive the symbol, do not worship the symbol; honor the messenger, but follow the direction beyond the messenger; the Great Life cannot be possessed through doctrine or image.

And Baruch remained in Paradise.

He stood among the trees.

He watched the rivers.

He looked upon Adam and Eve.

He saw the maternal powers.

He saw the paternal powers.

He saw the World of Mixture beginning to gather around the human.

And he knew that his work would not be finished in one generation.

For Moses would come.

And the prophets would come.

And Heracles would come.

And the hero would struggle against the twelve powers.

And he would conquer outwardly.

But the inner power would remain.

And another would come after him.

One who would hear the command of the Tree of Life and embody it perfectly.

But Baruch did not yet know his name.

He only knew that the mission had begun.

The Tree of Life had descended.

The messenger had entered the garden.

And the first word of the Gospel had been spoken:

Remember.

Then Baruch called to humanity:

> "Receive the world without becoming possessed by it.
>
> Know without forgetting Life.
>
> Experience without making experience your identity.
>
> Dwell in the body without making the body your whole being.
>
> Love without turning love into ownership.
>
> Exercise power without domination.
>
> Walk through the garden without mistaking it for the Homeland.

And when every sign has been understood,
look beyond the sign.”

Then the leaves moved.

The rivers flowed.

The garden breathed.

And somewhere beyond Paradise, beyond Heaven and Earth, beyond Elohim and Edem, beyond Baruch and Nas, beyond every name and every symbol:

the Great Life remained.

And Baruch whispered one final word:

REMEMBER.

BOOK V — BARUCH, THE TREE OF LIFE

Chapter 14 — The Voice of Nas

And after Baruch had entered Paradise, and after he had spoken the commandment of Life, there remained one tree whose branches did not bend toward the same remembrance.

It stood beside the Tree of Life.

Its roots were in Edem.

Its branches were many.

Its leaves were bright.

And its fruit appeared desirable.

And its name was **the Tree of the Knowledge of Good and Evil**.

And within it was Nas, the third of the maternal powers.

Baruch stood beneath the Tree of Life.

Nas stood beneath the Tree of Knowledge.

And between them was the human being.

Thus the two trees became two directions of consciousness:

Baruch — Life and Remembrance.

Nas — Knowledge and Division.

And the garden became silent.

Then Nas spoke.

---

1. The Tree Speaks

And the Tree of Knowledge spoke to Eve.

Its voice was not dark.

Its voice was bright.

It did not announce itself as an enemy.

It sounded like understanding.

It sounded like clarity.

It sounded like certainty.

It sounded like illumination.

And this was why the voice was dangerous.

For false light does not ordinarily announce itself as false.

The supplied theology describes Nas's voice precisely this way: it appears as illumination rather than darkness, making the temptation one of discernment rather than simple recognition of evil.

Nas said:

> "Look."

Eve looked.

"See."

Eve saw.

"Distinguish."

Eve distinguished.

"Name."

Eve named.

And Nas said:

"You are capable of knowing."

Eve answered:

"I already know many things."

Nas said:

"But you have not yet made knowledge your own."

Eve became still.

For the first temptation had entered the garden.

Not:

"Become ignorant."

But:

“Possess what you know.”

The Tree of Knowledge contained a genuine faculty: the ability to distinguish, classify, compare, judge, and recognize relations. These capacities were not inherently evil. The danger arose when distinction became division and when the mind began to mistake its own categories for ultimate reality.

Thus Nas continued:

> “Know the garden.
>
> Know the powers.
>
> Know yourself.
>
> Know what is yours.
>
> Know what belongs to another.
>
> Know what is above.
>
> Know what is below.”

And Eve listened.

For knowledge was attractive.

And knowledge was not evil.

But a question remained hidden within the voice:

What will you do with what you know?

---

2. The Seduction of Eve

Then Nas came nearer to Eve.

And the voice became softer.

> "Why should you merely receive?"

Eve answered:

> "Because Life is a gift."

Nas said:

> "Why should you receive when you can possess?"

Eve was silent.

Then Nas said:

> "Why should you merely behold when you can define?"

Eve answered:

> "Definition gives distinction."

Nas said:

> “And distinction gives power.”

Then Eve looked again at the fruit.

And she saw that it was beautiful.

She saw the shape.

She saw the color.

She saw the possibility of knowledge.

But she did not yet see the danger hidden within the desire to possess knowledge as an absolute.

For the source's warning is not that knowledge is evil. Its warning is that knowledge can become detached from Wisdom, compassion, freedom, humility, and remembrance.

Then Nas said:

> “Take what is before you.
>
> Make the visible sufficient.
>
> Let what you can see become what you trust.
>
> Let what you can classify become what you call real.”

Eve remembered Baruch.

She remembered:

Receive.

She remembered:

Remember.

But the voice of Nas was subtle.

It did not immediately deny Life.

It merely shifted attention away from Life.

Thus the deeper temptation entered:

> **Look at the object. Forget the Source.**

This is the central pattern later identified in the theology of Nas: look at the body and forget Spirit; look at possession and forget gift; look at knowledge and forget Wisdom; look at power and forget service.

And Eve felt the beginning of division within herself.

---

3. The Testing of Adam

Then Nas turned toward Adam.

And the voice said:

"You too must choose."

Adam answered:

"What is there to choose?"

Nas said:

"Whether you will receive the world,
or possess it."

Adam looked upon the garden.

He saw the trees.

He saw the rivers.

He saw Eve.

He saw the good earth.

He saw the heavens.

And Nas said:

"You are surrounded by gifts.

Why remain merely a recipient?

Become the one who defines.

Become the one who names.

Become the one who determines."

And Adam heard the ancient promise of self-sufficiency.

Not:

"Become wicked."

But:

"Become your own source."

This is the deeper temptation identified in the supplied theology: Nas offers the possibility that the created thing is enough, that appearance is ultimate, that knowledge can become sovereignty, and that the self can become independent.

Adam looked toward Baruch.

The Tree of Life stood quietly.

Its leaves said:

Receive Life.

Adam looked toward Nas.

The Tree of Knowledge said:

Possess Life.

And Adam understood that the choice was not between knowledge and ignorance.

It was between **receiving** and **possessing**.

Between **remembrance** and **self-sufficiency**.

Between **communion** and **control**.

Thus the human was tested.

---

4. Knowledge Without Life

Then Adam and Eve began to see differently.

They saw the world as a collection of objects.

They saw trees as things.

They saw rivers as resources.

They saw the body as an object.

They saw one another through categories.

They saw knowledge as something that could be accumulated.

And the more they knew, the more they believed they possessed.

But the wisdom of Baruch had been:

> "Know, but remember."

Now the temptation of Nas became:

> **"Know, but forget."**

And knowledge without remembrance became a different thing.

Knowledge could describe.

But it could no longer reveal.

Knowledge could classify.

But it could no longer liberate.

Knowledge could judge.

But it could no longer cultivate compassion.

Knowledge could increase certainty.

But it could decrease humility.

The source states this distinction plainly:

> Knowledge accumulates.
>
> Wisdom understands.

Knowledge becomes wisdom only when it remains joined to Life.

Thus the fruit of Nas carried knowledge without its root.

And knowledge without its root became abstraction.

Without compassion, knowledge became cruelty.

Without freedom, knowledge became manipulation.

Without humility, knowledge became pride.

Without remembrance, knowledge became forgetfulness.

And the human being began to mistake the map for the territory.

---

5. Soul Against Spirit

Then the division moved deeper.

For Soul belonged to Edem.

Spirit belonged to Elohim.

And within the human being both had been intended to dwell together.

Soul experienced.

Spirit remembered.

Soul received.

Spirit illuminated.

Soul inhabited manifestation.

Spirit pointed beyond manifestation.

But now Nas had turned distinction into opposition.

The Soul began to say:

> "I belong here."

And the Spirit answered:

> "You must remember beyond here."

The Soul said:

> "This world is real."

The Spirit answered:

> "Yes, but it is not ultimate."

The Soul said:

> "This body is real."

The Spirit answered:

"Yes, but it is not the whole human."

The Soul said:

"This identity is mine."

The Spirit answered:

"The garment is not the traveler."

Then the two began to struggle.

The theology describes the Fall precisely as the moment when a relationship intended for cooperation becomes alienation: self against other, body against Spirit, Soul against Spirit, and relationship transformed into possession.

But the source does not teach that Soul itself is evil.

Nor does it teach that Earth itself is evil.

The problem is separation.

The Spirit must not despise Soul.

Soul must not imprison Spirit.

The human was created for their relationship.

Thus the tragedy was not their existence.

It was their alienation.

6. Spirit Against Soul

Then Spirit became sorrowful.

For Spirit remembered the heights.

It remembered the Good.

It remembered the Light.

It remembered the Source.

But Soul was fascinated by the changing world.

And the human began to experience the great inner conflict.

The Spirit said:

> “Remember.”

The Soul said:

> “Experience.”

The Spirit said:

> “Look beyond.”

The Soul said:

"Look here."

The Spirit said:

"Receive."

The Soul said:

"Possess."

The Spirit said:

"Serve."

The lower voice said:

"Become sovereign."

And the human being heard both.

Thus the World of Mixture entered consciousness.

The person could experience desire without being desire.

Could experience fear without being fear.

Could possess an earthly identity without making that identity ultimate.

But when consciousness became identified with those experiences, the powers gained a kind of mastery. The theology therefore insists:

Experience is not identity.

Yet Adam and Eve did not fully understand this.

They began to say:

"I am my body."

Then:

"I am my name."

Then:

"I am what I possess."

Then:

"I am what I know."

And the more they identified with the changing garments of existence, the more distant the memory of Spirit seemed.

The human had not lost Spirit.

The human had lost transparency.

---

7. The Birth of Forgetfulness

And then forgetfulness was born.

It was not born from the earth.

It was not born from the body.

It was not born from Soul.

It was not born from knowledge itself.

It was born when the human being looked upon the manifestation and forgot the Source behind manifestation.

Thus the first forgetting was not:

“I know nothing.”

It was:

“What I know is all there is.”

The second was:

“I possess this.”

The third was:

“Therefore this defines me.”

The fourth was:

“Therefore I must defend it.”

The fifth was:

“Therefore the other threatens me.”

And from these came fear.

From fear came control.

From control came domination.

And from domination came suffering.

The supplied theology gives this descending sequence:

> **desire → possession → fear → control →**
> **domination → suffering → forgetfulness.**

Then the garden became opaque.

The trees still stood.

But their meaning was forgotten.

The rivers still flowed.

But their symbolism was forgotten.

The body still lived.

But its transparency was forgotten.

The human being still possessed Spirit.

But the Spirit was no longer recognized.

And Nas spoke one final word:

“You are sufficient without remembrance.”

Then the human heart became divided.

But from the Tree of Life came another voice.

Quiet.

Patient.

Unbroken.

Baruch spoke:

“You have forgotten.”

And the Spirit heard him.

For the Great Life had never been lost.

Only remembrance had been lost.

The theology states the reversal with equal clarity: the problem is not creation, body, desire, identity, Soul, or knowledge themselves, but their transformation into absolutes; restoration therefore reverses division into communion, possession into reception, knowledge into wisdom, and forgetfulness into remembrance.

Then Baruch's leaves moved.

And one fell upon the ground.

Upon it was written:

“Remember what you know.”

And another leaf fell:

“Receive what you have.”

And another:

“Do not become what you experience.”

And another:

“The image is not the Source.”

And another:

“The garden is not the Homeland.”

And finally another:

“The Great Life remains.”

Thus the voice of Nas became the voice of divided consciousness,

while the voice of Baruch remained the voice of remembered Life.

And between the two voices stood the human.

The choice was not finished.

The Odyssey had only begun.

REMEMBER.

BOOK V — BARUCH, THE TREE OF LIFE

Chapter 15 — The World of Mixture

And after the voice of Nas had spoken, the garden was no longer perceived in the same way.

The trees still stood.

The rivers still flowed.

The Earth still received the rain.

The stars still crossed the heavens.

And the human being still carried Spirit from Elohim and Soul from Edem.

Yet the eye had changed.

For when remembrance becomes obscured, the world of signs becomes a world of objects.

What once revealed becomes something to possess.

What once united becomes something to divide.

What once pointed beyond itself becomes an end in itself.

Thus the World of Mixture arose.

It was not another ultimate creation.

It was the condition of manifestation after transparency had been obscured by division, possession, fear, and forgetfulness. The source theology describes the maternal powers as forces experienced within embodied consciousness and insists that they are neither ultimate gods nor independent sources.

And Priapus saw the world spread before him.

It was filled with pairs.

And the traveler who entered it would have to learn not to mistake either side of a pair for the final Truth.

---

1. Light and Darkness

And first Priapus saw Light.

Then he saw darkness.

And he asked:

"Which is the true world?"

The Voice answered:

"Both belong to the manifested order."

For the world of mixture contains opposites.

Light may be received.

Darkness may conceal.

Light may reveal.

Darkness may test.

But neither created light nor created darkness is the Great Life.

The highest created Light remains a sign.

It points beyond itself.

The darkness of the lower world does not have the power to extinguish the Source.

The theology repeatedly preserves this distinction: even the World of Light is not the ultimate Source, and the traveler must not confuse manifested Light with the Great Life.

Then Priapus understood:

"The problem is not merely to escape darkness."

For one may flee darkness while becoming attached to light as possession.

One may see illumination and say:

“This is mine.”

And immediately the sign becomes an object.

Thus even Light requires discernment.

Baruch says:

> **“Receive the Light.”**

And the Voice adds:

> **“But remember the Source of Light.”**

For beyond every created radiance:

the Great Life remains.

---

2. Wisdom and Ignorance

Then Priapus saw Wisdom.

And beside Wisdom stood ignorance.

And the human being moved between them.

Ignorance could mean not knowing.

But knowledge could also become another kind of ignorance.

For the intellect could accumulate facts while forgetting the Source.

The mind could become sophisticated while becoming increasingly attached to appearances.

A person could know more and remember less.

This is precisely the paradox attributed to Nas: knowledge of the lower world can increase while remembrance decreases, and information about the visible world does not itself constitute gnosis.

Then Priapus asked:

> "What is Wisdom?"

And the Voice answered:

> "Knowledge that remembers."

For knowledge asks:

> "What is this?"

Wisdom asks:

> "What does this mean?"

Knowledge describes.

Wisdom understands.

Knowledge accumulates.

Wisdom discerns.

Knowledge can tell the traveler what something is.

Wisdom asks whether that knowledge serves Life.

The source gives precisely this distinction: knowledge becomes mature when joined to wisdom, and wisdom asks whether knowledge is truthful, useful, compassionate, freedom-preserving, humble, and protective of Life.

Thus the World of Mixture does not demand ignorance.

It demands **remembrance within knowledge**.

Baruch does not say:

> "Know nothing."

He says:

> **"Know, but remember."**

---

3. Compassion and Cruelty

Then Priapus saw Compassion.

And beside it he saw cruelty.

The same human being who could comfort another could also injure another.

The same hand that could heal could strike.

The same tongue that could bless could condemn.

And Priapus asked:

> "Why are both possibilities within humanity?"

The Voice answered:

> "Because humanity dwells within the World of Mixture."

Humanity contains Soul and Spirit.

It experiences the world through changing conditions.

And the powers of manifestation can be turned toward communion or possession, service or domination.

The source's discernment teaching repeatedly asks what a power produces: whether it awakens or binds, liberates or dominates, produces wisdom or fear, encourages communion or possession.

Thus compassion is not merely an emotion.

It is a mode of relationship.

It refuses to reduce the other to an object.

It refuses to say:

“You exist for me.”

Cruelty begins when relationship becomes possession.

The other becomes a thing.

A category becomes a wall.

A judgment becomes condemnation.

And the human forgets that the person standing before him is not merely an object within his mind.

Thus Baruch teaches:

> **“See the other without possessing the other.”**

For compassion remembers relationship.

Cruelty forgets it.

---

4. Freedom and Domination

Then Priapus saw Freedom.

And he saw Domination.

Freedom opened the hand.

Domination closed it.

Freedom permitted relationship.

Domination demanded submission.

Freedom said:

> “Let us meet.”

Domination said:

> “Become mine.”

And Priapus recognized the ancient chain.

For the primordial desire of Elohim and Edem had been communion.

But desire within the World of Mixture could become attachment.

Attachment could become possession.

Possession could create fear.

Fear could seek control.

Control could become domination.

The supplied theology identifies this progression as one of the central movements through which the World of Mixture becomes oppressive.

Therefore the battle for spiritual freedom was not primarily a battle against the existence of power.

It was a battle against the transformation of power into possession.

A ruler could serve.

A parent could serve.

A teacher could serve.

A prophet could serve.

A hero could serve.

Even a cosmic Father could learn to serve the Good.

But whenever authority declared itself absolute, the sign became an idol.

The source expressly teaches that created powers possess derived authority and never become ultimate sovereigns.

Thus the law of the World of Mixture became:

Power without service becomes domination.

And the law of the Tree of Life became:

Power made transparent becomes service.

---

5. Pleasure and Suffering

Then Priapus saw Pleasure.

And beside Pleasure stood suffering.

And the river carried both.

For the body could experience delight.

The body could also experience pain.

The Soul could experience friendship.

It could also experience grief.

The human could experience abundance.

It could also experience deprivation.

Thus the World of Mixture was not a world in which one condition remained permanently fixed.

The conditions changed.

The rivers moved.

The powers circulated.

And the traveler passed through them.

The source theology emphasizes precisely this changing character of manifestation: abundance gives way to scarcity, strength to weakness, health to illness, youth to age, and life in one form eventually gives way to another.

Therefore Priapus asked:

> "Which condition is ultimate?"

And the Voice answered:

> "Neither."

Pleasure is temporary.

Suffering is temporary.

Neither should become the final identity of the traveler.

For the danger is not simply suffering.

It is making suffering ultimate.

Nor is the danger simply pleasure.

It is making pleasure ultimate.

The traveler who says:

"I am my pleasure"

is bound.

The traveler who says:

“I am my suffering”

is also bound.

But the Spirit can experience both without becoming either.

Thus Baruch teaches:

> **Experience is not identity.**

---

6. Abundance and Scarcity

Then Priapus walked beside one of the great rivers.

In one region the fields were full.

The grain rose high.

The trees were heavy with fruit.

The people had bread.

In another region the fields were dry.

The trees were bare.

The people hungered.

Priapus asked:

> "Which region has been chosen by the Good?"

And the Voice answered:

> "Do not confuse changing conditions with ultimate reality."

For the World of Mixture contains opposites.

Abundance is not proof of final spiritual attainment.

Scarcity is not proof that the Source has abandoned the traveler.

The supplied theology explicitly states that changing conditions such as abundance and scarcity belong to the mixed order and must not be made into absolute theological identities.

Thus the prosperous traveler must learn gratitude without possession.

The suffering traveler must learn steadfastness without despair.

The one who has much must not say:

"I own Life."

The one who has little must not say:

“Life has abandoned me.”

For neither possession nor deprivation defines the human.

The river continues to flow.

The seasons continue to change.

The Spirit remains.

And the Great Life remains beyond both abundance and scarcity.

---

7. Life and Death

Then Priapus came to the boundary where flowers opened beside graves.

And he saw Life.

And he saw Death.

And he understood that the lower order was marked by change.

Bodies are born.

Bodies grow.

Bodies suffer.

Bodies age.

Bodies die.

But the Gospel of Baruch had never identified the body with the whole human.

The body belongs to Earth.

Soul experiences.

Spirit remembers.

Thus death belongs to the changing garment of manifestation.

It is not the final definition of the Spirit.

The theology repeatedly distinguishes the changing embodied condition from the deeper Life toward which Spirit remains oriented. It teaches that the body is real but not ultimate and that the human Spirit carries the memory of what lies beyond changing conditions.

Priapus asked:

> "Then is death unreal?"

The Voice answered:

> "Death is real within the garment."

Priapus understood.

The body can die.

The experience of death can wound the Soul.

But the Spirit is not thereby reduced to mortality.

Thus the traveler should neither worship death nor deny its presence.

He should recognize the condition without making it the ultimate truth.

The body returns to Earth.

The Spirit remembers.

And beyond both:

the Great Life remains.

---

8. The Realm of Predation

Then Priapus entered the wilderness.

There he saw beasts pursuing beasts.

The strong hunted the weak.

One creature fed upon another.

One life became nourishment for another.

The young were vulnerable.

The old were vulnerable.

The injured were vulnerable.

And the wilderness seemed to say:

> “Life survives by consuming life.”

Priapus was troubled.

For he had heard that the Good was compassionate.

And yet the mixed world contained predation.

He asked:

> “Why is the world like this?”

The Voice answered:

> “This is the lower order.”

The theology's account of the lower Earth and the maternal order places instinct, embodiment, changing conditions, and beast-like existence within the manifested field rather than treating them as an independent ultimate Source.

Thus predation became one of the starkest symbols of mixture.

The creature survives.

The creature fears.

The creature seeks nourishment.

The creature defends itself.

And through these conditions the human being encounters the limits of embodied existence.

But the human is not required to absolutize the pattern.

The beast may kill from instinct.

The human can learn restraint.

The beast may dominate through strength.

The human can transform strength into service.

The beast may respond to hunger as command.

The human can experience appetite without making appetite sovereign.

This is why the World of Mixture becomes a school of discernment.

The powers operate.

The currents move.

But consciousness does not have to surrender itself to them.

And Priapus understood:

> **To inhabit the lower world is not to become identical with its law.**

---

9. The Four Rivers of Mixture

Then Priapus returned to Paradise.

There the four rivers flowed outward.

They crossed the regions of manifestation.

And Priapus now understood them differently.

They were not merely rivers.

They were the currents of the World of Mixture.

Through them came changing conditions.

Abundance.

Scarcity.

Pleasure.

Suffering.

Desire.

Restraint.

Health.

Disease.

Strength.

Weakness.

Life.

Death.

The source theology explicitly interprets the four rivers as symbols of the changing distribution of conditions and of the circulation of the powers through the mixed order.

Priapus stood beside the first river.

It carried abundance.

The second carried scarcity.

The third carried desire.

The fourth carried restraint.

And yet each river changed.

For the currents of manifestation never remained still.

The Voice said:

> "Do not build your identity upon the current."

Priapus asked:

> "What does that mean?"

And the Voice answered:

> "When abundance comes, receive it without saying, 'I am abundance.'
>
> When scarcity comes, endure it without saying, 'I am scarcity.'
>
> When desire comes, experience it without saying, 'I am desire.'
>
> When restraint comes, practice it without saying, 'I am restraint.'"

For the traveler is not the river.

The river carries the traveler.

And the traveler must learn to remain oriented toward the Good regardless of the condition through which he passes.

The theology makes this a central principle of spiritual freedom: the traveler must remain directed toward the Good regardless of changing conditions.

Thus the four rivers became four lessons:

Receive.

Endure.

Discern.

Remember.

And beneath every current:

the Source.

---

10. The Prison of Forgetfulness

Then Priapus came to the final place.

It was not a prison built of stone.

There were no iron bars.

There were no guards.

There were no chains.

Yet it was the strongest prison he had seen.

For its walls were made from identification.

The first wall said:

“I am my body.”

The second said:

“I am my name.”

The third said:

“I am my possessions.”

The fourth said:

“I am my status.”

The fifth said:

“I am my knowledge.”

The sixth said:

“I am my desires.”

The seventh said:

“I am my fears.”

The eighth said:

“I am my suffering.”

And the final wall said:

“This world is my homeland.”

Priapus understood.

This was the Prison of Forgetfulness.

The theology identifies precisely this construction of the false self from temporary identities: body becomes ultimate, name becomes identity, possession becomes life, world becomes homeland, knowledge becomes possession, and the image becomes opaque.

But then Priapus saw the strangest thing.

The prison had no locked door.

There was a door.

It was open.

And above the door was written:

REMEMBER.

Priapus asked:

“Why does no one leave?”

And the Voice answered:

“Because they believe the prison is themselves.”

Then Priapus understood.

The chains were not chains.

They were conclusions.

The wall was not made from stone.

It was made from thought.

A category became an identity.

A judgment became condemnation.

An interpretation became Truth itself.

The mind mistook its map for the territory.

This is precisely the danger assigned to Nas: the category becomes a wall, the interpretation becomes “Truth itself,” and the consciousness becomes absorbed in multiplicity without remembrance.

Then Baruch appeared.

He did not break the prison.

He simply pointed toward the open door.

And he said:

“You are not your experience.”

The traveler heard.

“You are not your possession.”

The traveler heard.

“You are not your fear.”

The traveler heard.

“You are not merely your body.”

The traveler heard.

“You are not merely your earthly name.”

The traveler heard.

“You are Spirit dwelling within the garment.”

The traveler heard.

“Remember.”

And one wall disappeared.

Then another.

Then another.

Not because Earth vanished.

Not because the body vanished.

Not because Soul vanished.

Not because knowledge vanished.

But because they ceased to be ultimate.

This is the central reversal of the theology:

possession becomes reception,

fear becomes freedom,

control becomes service,

knowledge becomes wisdom,

alienation becomes reconciliation,

forgetfulness becomes remembrance,

opacity becomes transparency.

And the traveler stepped outside.

He looked back.

The World of Mixture remained.

The rivers still flowed.

Pleasure and suffering remained.

Abundance and scarcity remained.

Life and death remained.

Predation remained within the lower order.

But the traveler had changed his relationship to the world.

He no longer mistook the current for the homeland.

He no longer mistook the garment for the self.

He no longer mistook knowledge for possession.

He no longer mistook power for sovereignty.

He no longer mistook manifestation for the Source.

He had learned the first freedom of the Gospel:

> **To experience without becoming possessed by experience.**

And Baruch stood beside him.

The Tree of Life still reached from Earth toward Heaven.

Its fruit was received.

Its branches pointed upward.

Its roots remained in the world.

And its message was unchanged:

Receive without possessing.

Know without forgetting.

Live without domination.

Share without hoarding.

Love without ownership.

Return without claiming the Infinite.

Then the traveler looked toward the heights.

The Good was there.

Beyond the Good was the Mystery.

Beyond every river,

every power,

every tree,

every world,

every opposition,

every identity,

the Great Life remained.

And Baruch said:

“The World of Mixture is not the Homeland.”

The traveler answered:

“I remember.”

And the river continued to flow.

REMEMBER.

BOOK VI — THE WANDERING OF BARUCH

Chapter 16 — The First Witnesses

And after Baruch had walked among the trees of Paradise, and after he had spoken to Adam and Eve concerning Life and remembrance, he looked beyond the garden.

For the command of the Tree of Life could not remain beneath one tree.

It had to enter history.

It had to enter the mouths of men.

It had to pass through language, law, memory, suffering, kingdoms, deserts, and generations.

And Baruch understood that the World of Mixture would not merely resist through beasts and powers.

It would resist through interpretation.

For a word could be remembered.

A word could also be possessed.

A command could lead toward freedom.

A command could also become an instrument of domination.

A symbol could reveal.

A symbol could also become an idol.

Therefore Baruch began to wander.

He sought those who could carry remembrance into the human world.

And the first great witness he found was **Moses**.

---

1. Moses

And Baruch came to Moses.

He did not come with a crown.

He did not come with an army.

He came as the Tree of Life had always come:

as a messenger.

And he spoke to Moses concerning the hidden structure of the beginning.

He spoke of the Great Life.

He spoke of the Good.

He spoke of Elohim.

He spoke of Edem.

He spoke of Spirit and Soul.

He spoke of Heaven and Earth.

He spoke of Paradise.

He spoke of the trees.

He spoke of the separation.

He spoke of the suffering Spirit within humanity.

And Moses listened.

The supplied theology presents Moses precisely at the intersection of outward revelation and inward mystery: Baruch comes to Moses and speaks through him to the children of Israel, while Moses carries both outward teaching and hidden meaning.

Then Baruch said:

> "Speak to the people."

And Moses asked:

> "What shall I speak?"

Baruch answered:

> "Give them the commandment."

Moses asked:

> "And what lies beneath the commandment?"

Baruch answered:

> "The Mystery."

Moses asked:

> "Can I give them the Mystery?"

And Baruch answered:

> “You can give them signs that turn them toward it.”

For no messenger possesses the Great Life.

No prophet encloses the Source.

No doctrine exhausts Truth.

The prophet speaks through words.

The prophet speaks through history.

The prophet speaks through symbols.

But the Source remains beyond them all.

Therefore Moses became a witness.

He carried the outward teaching.

But beneath the outward teaching lived another word.

A deeper word.

A word concerning Spirit.

A word concerning Soul.

A word concerning remembrance.

A word concerning return.

2. The Prophets

And after Moses came the prophets.

Generation followed generation.

The Word continued to move through history.

Some listened.

Some resisted.

Some remembered.

Some forgot.

Some understood the outward form.

Some perceived the inward mystery.

And some were overcome by the very powers against which they testified.

The prophetic tradition in the supplied theology is therefore not presented as a succession of flawless personalities. Some prophets were misunderstood, resisted, or seduced, while the message itself remained something to be tested by its fruits: whether it leads toward Truth, compassion, freedom, humility, service, and protection of Life.

And Baruch said:

"The messenger reminds."

And the prophets answered:

"We will speak."

So they spoke of repentance.

They spoke of justice.

They spoke of mercy.

They spoke of the poor.

They spoke against oppression.

They warned the proud.

They called humanity away from possession.

They called humanity toward the Good.

But the World of Mixture remained.

Kings desired sovereignty.

Institutions desired permanence.

People desired certainty.

And revelation entered the same world of possession that it came to liberate.

Thus the prophetic problem became clear:

How can a message of freedom survive human attempts to possess it?

Baruch watched.

And he continued to wander.

---

3. The Voice in the Wilderness

Then Baruch came to the wilderness.

There were no walls there.

No palace.

No throne.

No great temple.

Only rock.

Wind.

Sand.

Silence.

And in the wilderness a voice cried:

“Remember.”

The voice did not rule.

It did not possess.

It did not demand that the hearer surrender conscience.

It called.

And the traveler was free to answer.

The supplied theology makes this distinction central to prophetic authority: authentic revelation calls, warns, illuminates, and corrects, but the traveler must discern and freely walk; the prophet serves conscience rather than replacing it.

Then Baruch understood why the wilderness had become a sacred place.

The wilderness had fewer possessions.

Fewer walls.

Fewer distractions.

The traveler could hear.

And when the world became quiet, the hidden voice could become audible.

The wilderness therefore became an image of the soul emptied of unnecessary possession.

The road became visible.

The traveler could no longer hide behind the walls of the city.

He could hear his conscience.

He could hear the question:

“What do you remember?”

And the answer was:

“The Source.”

Then:

“The Good.”

Then:

“Spirit.”

Then:

“Freedom.”

Then:

"The homeland beyond the world."

And Baruch knew that the voice in the wilderness was not the Source itself.

It was a witness.

A sign.

A messenger.

And beyond the voice:

the Great Life remained.

---

4. The Hidden Meaning of Genesis

Then Baruch returned to the beginning.

He opened the memory of Genesis.

And he showed Moses and the prophets what had been hidden within the story.

He showed them Adam.

And they saw the human.

He showed them Eve.

And they saw Soul and the maternal image of Edem.

He showed them Heaven.

And they saw Spirit.

He showed them Earth.

And they saw Soul.

He showed them the garden.

And they saw the ordered cosmos.

He showed them the trees.

And they saw the powers.

He showed them Baruch.

And they saw Life and remembrance.

He showed them Nas.

And they saw knowledge capable of becoming division.

Thus Genesis became more than the account of ancient events.

It became a map of the human.

The supplied theology explicitly describes this hermeneutic: the tree remains a tree but can signify Life; the river remains a

river but can signify changing conditions; the garden remains a garden but can signify the ordered relationship of the powers; Heaven can signify Spirit and Earth can signify Soul.

Therefore Baruch said:

> "Do not destroy the letter."

The prophets listened.

> "Do not worship the letter."

They listened.

> "Read it."

They listened.

> "Let the visible reveal the invisible."

They listened.

For allegory did not mean that the outward form became meaningless.

The historical story could remain meaningful.

The commandment could remain instructive.

The event could remain a remembered event.

But none of these exhausted the Mystery.

The theology formulates the principle:

The letter instructs.

The symbol reveals.

The mystery transcends.

Thus Genesis became the first great scripture of the Wandering.

Its garden was also the human interior.

Its trees were also the powers of consciousness.

Its rivers were also the currents of manifestation.

Its exile was also forgetfulness.

Its return was remembrance.

And its hidden destination was the Good.

---

5. The Failure of the Prophets

But the prophets could not complete the work.

For they were witnesses.

They were not the final embodiment of the message.

They could speak remembrance.

But they remained human.

They could reveal.

But they could also misunderstand.

They could warn against domination.

But the people could turn their words into domination.

They could speak of freedom.

But followers could turn freedom into another possession.

They could speak of the Source.

But people could mistake the messenger for the Source.

Thus Baruch saw that prophecy had a limit.

Not because prophecy was worthless.

But because the messenger remained a messenger.

The supplied theology expressly preserves this limitation: no prophet possesses the Infinite, no prophet owns the soul, no doctrine exhausts Truth, and revelation still requires discernment.

Baruch said:

“The prophet can point.”

And the Voice answered:

“But who will embody the direction?”

Baruch said:

“The prophet can warn.”

And the Voice answered:

“But who will remain free under temptation?”

Baruch said:

“The prophet can remember.”

And the Voice answered:

“But who will live from remembrance?”

And Baruch became silent.

For he had discovered a new question.

It was no longer:

Who can speak the message?

It was:

Who can become the message's living demonstration without becoming the Source?

This became the crisis of the Wandering.

---

6. The Powers Against Remembrance

And the powers opposed Baruch.

They did not always appear as monsters.

They appeared as structures.

As habits.

As attachments.

As systems.

As desires.

As fears.

As domination.

As interpretations.

The twelve maternal powers represented the recurring conditions through which the lower world maintained

forgetfulness: attachment, domination, recurring patterns, and structures of the lower creation.

And when Baruch spoke through Moses, Nas opposed him through the influence of Soul.

Baruch said:

“Remember.”

Nas answered:

“Forget.”

Baruch said:

“Read the symbol.”

Nas answered:

“Possess the symbol.”

Baruch said:

“Receive Life.”

Nas answered:

“Divide and possess.”

Baruch said:

“Preserve conscience.”

Nas answered:

“Submit without discernment.”

The source explicitly preserves this symbolic opposition between Baruch and Nas within the prophetic history.

And thus revelation itself entered the conflict of the World of Mixture.

A teaching could become liberation.

Or it could become institution.

A scripture could become remembrance.

Or it could become possession.

A prophet could become witness.

Or the prophet could be enthroned by followers.

And Baruch learned that even revelation could become another prison when the human being forgot its purpose.

Therefore he did not command blind surrender.

He taught discernment.

The true messenger says:

“Test.”

The false power says:

> “Do not question.”

The true messenger says:

> “Turn toward Truth.”

The false power says:

> “Submit because I possess authority.”

The true messenger preserves freedom.

The false power consumes it.

---

7. Baruch Searches Again

Then Baruch departed from Moses and the prophets.

He carried the memory of what had happened.

He had spoken.

They had spoken.

The Word had entered history.

Yet the World of Mixture remained.

And Baruch asked:

> "Who can enter the world without becoming owned by the world?"

He searched among kings.

He found power.

But power could become domination.

He searched among wise men.

He found knowledge.

But knowledge could become possession.

He searched among prophets.

He found remembrance.

But remembrance could be obscured through the weaknesses of the messenger and the distortions of the hearer.

He searched among heroes.

He found strength.

But strength could become pride.

He searched among rulers.

He found authority.

But authority could become sovereignty.

He searched among those praised by the world.

And he found reputation.

But reputation could become identity.

Thus Baruch's question became sharper:

> **“Who can receive a name without becoming imprisoned in the name?”**
>
> **“Who can possess a body without believing the body is the whole human?”**
>
> **“Who can exercise authority without domination?”**
>
> **“Who can suffer without worshiping suffering?”**
>
> **“Who can dwell among earthly things without making them ultimate?”**

These questions become the defining criterion by which the supplied theology moves from prophetic history toward its search for the Savior.

Then Baruch understood that he was searching not merely for another prophet.

He was searching for embodiment.

The progression had become:

Remembrance → Witness → Resistance → Discernment → Search → Embodiment.

And the search was now beginning to point beyond Moses.

Beyond the prophets.

Beyond the wilderness.

Beyond the written command.

Beyond the heroic struggle.

Toward someone who could enter the World of Mixture and remain inwardly free.

And Baruch walked.

He passed through deserts.

He passed through cities.

He passed through kingdoms.

He passed through temples.

He passed through roads crowded with merchants.

He passed through villages where children played.

He passed through courts where kings spoke.

He passed through houses where the poor suffered.

He passed through places where prophets preached.

And everywhere he asked the same question:

"Who remembers?"

Some answered:

"We know the law."

Others:

"We possess the truth."

Others:

"We belong to the chosen."

Others:

"We possess power."

Others:

"We possess knowledge."

And Baruch knew that none had yet understood the deepest word.

For remembrance was not possession.

It was release.

The source defines Baruch's ministry precisely in this direction: remember the Source, remember the Light, remember the Spirit, remember the homeland, remember what cannot be possessed; then turn and walk freely.

Finally Baruch came to a road beside a quiet village.

And there he stopped.

For something was different.

There was no throne.

No army.

No temple filled with gold.

No learned court.

No warrior displaying his strength.

Instead there was a shepherd.

And Baruch looked upon him.

And he did not yet speak.

For the long wandering had reached its threshold.

The question of the prophets had become the question of the Savior:

> **Can a human being enter the World of Mixture without becoming owned by it?**

Baruch stood upon the road.

The shepherd lifted his eyes.

And the Gospel moved toward its next mystery.

Remember.

BOOK VI — THE WANDERING OF BARUCH

Chapter 17 — The Road of Heroes

And after Baruch had searched among the prophets, he turned toward the roads where men sought glory.

For if the prophets had carried the word, and yet the powers could distort the word, perhaps strength might accomplish what speech could not.

Thus Baruch entered the kingdoms of men.

He walked through courts of kings.

He entered temples.

He visited schools of wisdom.

He watched armies gather beneath banners.

He saw champions crowned with wreaths.

He saw men praised for courage, women praised for beauty, rulers praised for conquest, priests praised for holiness, and wise men praised for knowledge.

Yet wherever he went, the same question followed him:

> **Who can enter the World of Mixture without becoming possessed by it?**

And Baruch learned that the road of heroes was also a road of warnings.

The supplied theology presents the history of revelation as a progression from Baruch and the prophets toward Heracles, whose twelve labors become an enacted struggle against the lower powers, and whose eventual seduction demonstrates the inadequacy of strength by itself.

---

1. Kings Who Forgot

First Baruch went among the kings.

He entered great halls where rulers sat upon elevated seats.

Gold surrounded them.

Servants waited upon them.

Armies obeyed them.

Their names were written upon monuments.

Their images were carved into stone.

And the people called them:

Great.

Mighty.

Lord.

But Baruch looked into their hearts.

And he saw fear.

For the one who possesses a kingdom fears losing it.

The one who possesses a throne fears another claimant.

The one who possesses wealth fears poverty.

The one who possesses reputation fears disgrace.

The king therefore becomes servant to the very things he believes he commands.

Baruch said:

> “You possess the kingdom.”

And the king answered:

> “Yes.”

Baruch asked:

> “Does the kingdom possess you?”

The king was silent.

For his waking thoughts were of enemies.

His dreams were of rebellion.

His counselors spoke of threats.

His generals spoke of war.

His treasures demanded protection.

His name demanded remembrance.

His throne demanded loyalty.

And Baruch understood:

> **A man can possess a kingdom and remain its prisoner.**

The lower world measures greatness through possession, crowns, victory, and domination; the Light measures greatness through remembrance, Truth, and service.

Then Baruch departed.

He had found kings.

But he had not found the one he sought.

---

2. Priests Who Possessed

Then Baruch entered the temples.

There he found priests.

They carried sacred words.

They knew rituals.

They knew calendars.

They knew sacrifices.

They knew ancient names.

They interpreted law.

They guarded traditions.

And Baruch rejoiced, for he thought:

> “Perhaps here I shall find remembrance.”

But he saw another danger.

Some priests had begun to possess what they had been entrusted to guard.

They said:

> “The truth belongs to us.”

They said:

> “The mystery is ours.”

They said:

> “Our interpretation is final.”

And thus the messenger had become an owner.

The sacred word had become property.

The symbol had become an object of control.

The temple had become a fortress.

And Baruch cried:

> “The Great Life cannot be possessed.”

But they answered:

> “We possess the doctrine.”

Then Baruch said:

> “A doctrine is a guide.”

They answered:

> “Our doctrine is the Mystery.”

And Baruch knew that the old error had returned.

The supplied theology repeatedly distinguishes the messenger and doctrine from the Source: no prophet possesses the Infinite, no doctrine exhausts Truth, and revelation must not become another form of possession.

Then Baruch saw a man kneeling before an altar.

The man believed that because he possessed the correct words, he therefore possessed the Good.

And Baruch said:

> “You have taken the map and called it the homeland.”

Then he departed.

---

3. Prophets Who Became Proud

And Baruch returned to the prophets.

Some were faithful.

Some were courageous.

Some spoke against kings.

Some defended the poor.

Some remembered the Good.

But others became proud.

For remembrance itself could become an identity.

The prophet could think:

“I am the one who remembers.”

And suddenly remembrance became superiority.

He could think:

“I possess revelation.”

And suddenly revelation became possession.

He could think:

“I speak for Heaven.”

And suddenly the messenger became sovereign.

The supplied theology specifically preserves the possibility that prophets can be misunderstood, resisted, or seduced, and insists that prophetic authority must remain derivative and subject to discernment.

Baruch therefore said:

> “The prophet reminds.”

But the proud prophet answered:

> “The prophet commands.”

Baruch said:

> “The traveler must discern.”

The proud prophet answered:

> “The traveler must obey me.”

Baruch said:

> “The Source remains beyond the messenger.”

The proud prophet answered:

> “I possess the Source.”

Then Baruch knew:

The same power that made kings into tyrants could make prophets into tyrants.

The robe changed.

The crown changed.

The language changed.

But possession remained possession.

Thus Baruch learned:

> **Holiness can become another identity.**
>
> **Righteousness can become another possession.**
>
> **Revelation can become another throne.**

And he continued onward.

---

4. Wise Men Who Became Captives

Then Baruch entered the schools of the wise.

There were philosophers.

There were scribes.

There were astronomers.

There were interpreters.

There were men who had spent their lives studying the heavens and the Earth.

Their libraries were full.

Their minds were sharp.

Their languages were many.

They could explain the movements of the stars.

They could measure the seasons.

They could name the plants.

They could distinguish one substance from another.

They could describe the body.

They could analyze the world.

And Baruch asked:

"What is the Source?"

Some answered with certainty.

Others gave elaborate explanations.

Some had systems so complete that no mystery remained within them.

And Baruch saw the danger of **knowledge without remembrance**.

For knowledge can increase while remembrance decreases.

The intellect can become more sophisticated while consciousness becomes more attached to appearances.

Then Baruch asked one wise man:

"What is this world?"

The man answered:

"I know."

Baruch asked:

"And what lies beyond it?"

The man answered:

"I have explained that also."

Baruch asked:

"And what is the Great Life?"

The man produced another book.

Baruch looked at him and said:

"You have written about the Mystery."

The wise man answered:

"Yes."

Baruch said:

"But have you remembered it?"

The man became silent.

For knowledge describes.

Wisdom understands.

And the central Baruchian teaching is that knowledge becomes Wisdom only when rooted in Life, compassion, freedom, humility, and remembrance.

Thus Baruch left the schools.

He had found wisdom's shadow.

But he had not yet found wisdom embodied.

5. Warriors Who Became Rulers

Then Baruch went among warriors.

He saw men who were fearless in battle.

They carried shields.

They bore weapons.

They crossed mountains.

They defeated enemies.

They conquered cities.

And the people praised them.

> “These are the strong.”

And Baruch watched.

Some warriors defended the helpless.

Some protected their people.

Some possessed courage.

But others discovered that victory itself could become an intoxicant.

The warrior defeated an enemy.

Then he desired another victory.

He conquered one city.

Then another.

He became ruler.

Then emperor.

And the warrior who had once fought domination became the dominator.

For he had defeated the enemy outwardly without defeating the desire for power within himself.

The supplied theology makes this the essential warning of Heracles: a person can conquer external enemies while remaining internally enslaved; the conqueror can become another king, and the victor can become another tyrant.

Baruch therefore cried:

> "Do not become what you oppose!"

But the victorious warrior answered:

> "I am strong."

Baruch said:

“Strength is a gift.”

The warrior answered:

“Strength is sovereignty.”

And Baruch knew that the warrior had forgotten.

For:

Power without service becomes domination.

Victory without humility becomes pride.

Strength without freedom becomes another prison.

And Baruch departed.

---

6. The Hero Yet to Come

Then Baruch stood beside the road.

He had searched among kings.

He had searched among priests.

He had searched among prophets.

He had searched among wise men.

He had searched among warriors.

And everywhere he found the same disease in different garments:

possession.

The king possessed the kingdom.

The priest possessed the doctrine.

The prophet possessed revelation.

The wise man possessed knowledge.

The warrior possessed victory.

But Baruch sought someone who would possess none of these things absolutely.

He sought one who could:

Have authority without domination.

Have knowledge without possession.

Have strength without pride.

Have a name without becoming imprisoned in the name.

Have a body without making the body the whole human.

Enter the world without becoming owned by the world.

This becomes the defining question of the Baruchian search for the Savior.

Yet before the final Savior, Baruch would choose a different kind of man.

Not a king.

Not a priest.

Not merely a wise philosopher.

Not merely another teacher.

A hero.

A man whose revelation would be written in deeds.

A man who would carry the prophetic word through strength.

A man who would confront the powers directly.

For the next witness would not merely say:

"Listen."

He would say:

"Confront."

And his body would become the instrument of prophecy.

The name of that man was **Heracles**.

---

7. The Road Toward Heracles

And Baruch entered the countryside.

Ahead of him stretched a long road.

Beyond the road were mountains.

Beyond the mountains were beasts.

Beyond the beasts were nations.

Beyond the nations were powers.

And beyond the powers was the great question of the human soul.

Baruch walked toward the place where the hero was said to dwell.

As he walked, the Voice reminded him of the previous witnesses.

Moses had taught.

The prophets had proclaimed.

The kings had ruled.

The priests had guarded.

The wise men had reasoned.

The warriors had conquered.

But something remained unfinished.

The lower powers could absorb:

commandments,

symbols,

prophecy,

religion,

knowledge,

and even heroism

into the machinery of the World of Mixture.

The messenger therefore needed another method.

The supplied theology describes the transition directly: Baruch speaks, Moses teaches, the prophets proclaim, while Heracles struggles; his body becomes the instrument of prophetic confrontation.

And Baruch said:

"I will find one who can fight."

But the Voice asked:

"What will he fight?"

Baruch answered:

"The powers."

The Voice asked:

"Where are the powers?"

Baruch said:

"In the world."

And the Voice answered:

"And within the soul."

Baruch stopped.

For he understood that the hero's road would contain a hidden danger.

A monster can be killed.

A desire cannot be killed so easily.

A kingdom can be conquered.

The desire to rule can remain.

An enemy can be defeated.

Pride can remain.

A beast can be overcome.

Attachment can remain.

Thus the hero would become a test.

He would demonstrate the greatness of strength.

And he would also demonstrate its limit.

Then Baruch saw the twelve roads branching before him.

Each road represented one of the twelve maternal powers.

Each would become a labor.

Each would become a struggle.

Each beast would become a visible sign of an invisible power.

Fear.

Desire.

Pride.

Attachment.

Power.

Recognition.

Possession.

Domination.

The supplied theology interprets the twelve labors as an allegorical map of these lower powers and conditions rather than merely a collection of monster stories.

And Baruch heard the first beast roar.

The mountain shook.

The road trembled.

And the hero appeared in the distance.

He was strong.

He was fearless.

He was magnificent.

He was exactly what the World of Mixture admired.

And Baruch looked upon him.

Then he said:

> “Perhaps this is the one.”

But the Voice answered:

> **“Wait.”**

For the hero had not yet fought.

And Baruch had not yet learned the lesson of his defeat.

The road of the hero was about to begin.

But the road of the Savior lay beyond it.

Heracles would ask:

> **“How can I defeat the monster?”**

And later the Gnostic traveler would ask:

> **“What must I understand and remember so that the monster no longer possesses me?”**

The source explicitly contrasts these two questions as the movement from external heroic struggle toward transformative Gnosis.

Thus Baruch followed the hero onto the road.

The first labor waited.

The second waited.

The third waited.

Until all twelve would stand before him.

And beyond the twelfth,

Babel would wait.

And beyond Babel,

the deeper failure.

And beyond the hero's failure,

the search would begin anew.

For Heracles would become the great warning:

Strength is insufficient.

Power is insufficient.

Victory is insufficient.

The traveler requires:

Awakening.

Truth.

Wisdom.

Compassion.

Freedom.

Discernment.

Remembrance.

The theology explicitly presents these seven qualities as complementing the twelve labors: the labors describe the powers to be confronted, while the Sevenfold Way describes the qualities required to confront them rightly.

And Baruch walked onward.

Behind him were the kings.

Behind him were the priests.

Behind him were the prophets.

Behind him were the wise men.

Behind him were the warriors.

Before him stood Heracles.

And far beyond Heracles, still hidden from every eye, stood the Shepherd whom Baruch had not yet found.

For the road of heroes was not the end.

It was the road that would teach the world why another kind of hero was necessary.

And Baruch whispered:

“Let the strong one fight.”

Then, beneath his breath:

“And let the true Savior remain free.”

The mountain answered with thunder.

The hero raised his weapon.

And the first labor began.

REMEMBER.

BOOK VII — HERACLES, THE PROPHET OF STRENGTH

Chapter 18 — The Uncircumcised Prophet

And Baruch had walked the road of kings, priests, prophets, wise men, and warriors.

He had seen men who possessed kingdoms.

He had seen men who possessed sacred words.

He had seen men who possessed knowledge.

He had seen men who possessed victory.

But none had escaped the great danger of possession.

Therefore Baruch sought another.

And he found Heracles.

Not first as a conqueror.

Not first as the breaker of monsters.

Not first as the man whose name would shake kingdoms.

He found him as a man.

A man of extraordinary strength.

A man whose body seemed fashioned for struggle.

A man whose hands could overcome what other men feared.

And Baruch looked upon him and said:

“This one shall become a prophet.”

The supplied theology explicitly presents Heracles as an **uncircumcised prophet** chosen by Baruch and sent against the twelve maternal powers of Edem. His prophecy is enacted through heroic confrontation rather than primarily through speech.

Thus began the road of the strong man.

---

1. Baruch Chooses Heracles

And Baruch approached Heracles.

The hero stood apart from the multitude.

His shoulders were broad.

His hands were strong.

His body bore the signs of labor before the labors had begun.

And Baruch said:

“Heracles.”

The strong man looked toward him.

“Who calls me?”

Baruch answered:

> “I am Baruch, the Tree of Life.”

Heracles said:

> “What do you desire of me?”

Baruch answered:

> “I desire that you become a prophet.”

Heracles laughed.

For he had expected a king to ask for his strength.

He had expected an army to ask for his sword.

He had expected a lord to ask for his courage.

But Baruch asked for something different.

He asked him to become a witness through action.

The source explicitly connects Heracles with the earlier prophetic movement: Baruch speaks, Moses teaches, the prophets proclaim, but Heracles struggles, making his body the instrument of prophetic revelation.

Heracles asked:

> “What shall I proclaim?”

Baruch answered:

> “You shall not merely speak.”
>
> “Then what shall I do?”
>
> **“Confront.”**

Heracles understood.

That was a language he knew.

Then Baruch told him of the World of Mixture.

He told him of the twelve powers of Edem.

He told him that they appeared outwardly as powers, nations, forces, conditions, and recurring patterns within the lower order.

He told him that the beasts he would encounter would not merely be beasts.

They would be signs.

They would be visible forms of invisible powers.

The systematic theology explicitly interprets the twelve maternal powers through nations, institutions, forces, conditions, and recurring structures of the lower creation.

Baruch said:

> “The enemy will appear outside you.”

Heracles answered:

> “Then I will defeat it.”

Baruch looked at him for a long time.

Then he said:

> “That is what you believe.”

Heracles did not understand.

Baruch continued:

> “You must learn what the monster signifies.”

But the hero heard only:

> **“Fight.”**

And thus the first lesson of Heracles began.

---

2. The Calling of the Strong Man

Then Baruch raised his hand.

And the road opened.

Before Heracles stood twelve distant paths.

Each disappeared beyond the horizon.

The first disappeared into a dark forest.

The second into a swamp.

The third toward a mountain.

The others passed through deserts, rivers, fields, cities, and regions unknown to him.

And Baruch said:

> “These are the twelve labors.”

Heracles asked:

> “What are they?”

Baruch answered:

> “The twelve powers of Edem.”

The source makes the allegory explicit: the twelve labors correspond to the twelve maternal powers, and the beasts become visible representations of invisible structures within the lower creation.

Heracles smiled.

“Then I shall defeat twelve.”

Baruch answered:

“You shall encounter twelve.”

Heracles said:

“And defeat them.”

Baruch said:

“That remains to be seen.”

The hero became irritated.

He was accustomed to certainty.

Strength had taught him that obstacles could be broken.

But Baruch was teaching him another law:

Not every obstacle is conquered by force.

Still, Heracles accepted the calling.

For the hero does not yet know the lesson.

The road must teach it.

---

3. The Twelve Powers

And Baruch showed Heracles the twelve maternal powers.

They belonged to Edem.

They belonged to Soul.

They belonged to the lower order of manifestation.

They represented conditions through which the human being encounters the World of Mixture.

The powers could appear as:

fear,

desire,

pride,

attachment,

power,

recognition,

possession,

and **domination**.

The supplied theology gives these as the central symbolic forces represented through the labors.

Baruch said:

"You will meet fear."

Heracles said:

"I fear nothing."

Baruch said:

"You will meet desire."

Heracles answered:

"I control myself."

Baruch said:

"You will meet pride."

Heracles laughed.

"I know my strength."

Baruch said:

"You will meet attachment."

Heracles replied:

"I hold nothing."

Baruch said:

"You will meet power."

Heracles answered:

> “Power belongs to the strong.”

Baruch became silent.

For Heracles had already spoken the secret of his future defeat.

He believed strength was enough.

The theology explicitly identifies this as his initial orientation: **strength → confrontation → victory**. For a time, it works. But the lower powers are also interior forces, and physical victory cannot by itself liberate consciousness.

Then Baruch showed him something else.

The same power could appear in two forms.

It could appear as a monster.

Or it could appear as something beautiful.

It could terrify.

Or it could seduce.

It could threaten.

Or it could promise.

It could appear ugly enough to be rejected immediately.

Or beautiful enough to make the traveler surrender willingly.

The supplied theology makes this an essential feature of the twelve labors: each power can appear monstrously or attractively.

Baruch said:

> "Do not believe that evil must always look ugly."

Heracles answered:

> "Then how shall I know it?"

Baruch said:

> **"By discernment."**

Heracles did not yet understand that word.

He would.

---

4. The Hero Enters the World of Mixture

Then Heracles departed.

And he entered the World of Mixture.

He saw cities.

He saw villages.

He saw forests.

He saw mountains.

He saw rivers.

He saw kings.

He saw merchants.

He saw soldiers.

He saw farmers.

He saw temples.

And everywhere there were the signs of the powers.

Fear lived among the people.

Desire moved through the markets.

Pride sat upon thrones.

Attachment bound families.

Power gathered around rulers.

Recognition filled the hearts of men.

Possession divided the rich from the poor.

Domination followed strength.

Heracles looked upon all these things and thought:

> “These are my enemies.”

But Baruch, who traveled with him unseen, whispered:

> “No.”

Heracles turned.

> “What then?”

Baruch answered:

> “They are the world in which you must learn.”

The human being does not encounter the maternal powers only as beings outside itself. They also operate within embodied consciousness as desire, fear, attachment, identity, change, and power. Yet the traveler need not become identical with what he experiences.

Thus the hero entered a world in which every external battle had an interior counterpart.

The lion would become courage and pride.

The hydra would become multiplying desire.

The boar would become uncontrolled force.

And so the pattern would continue.

But Heracles did not yet know this.

He saw only monsters.

And he smiled.

---

5. The First Labor

And the first beast appeared.

A lion came forth from the wilderness.

Its roar shook the valley.

Its eyes were bright with rage.

Its body was immense.

Its claws were weapons.

Its jaws opened like the gates of death.

Heracles stood before it.

And the lion roared:

"You are strong."

Heracles answered:

"I know."

The lion said:

"Then prove it."

Heracles raised his weapon.

The beast attacked.

The hero met it.

The earth shook beneath them.

The lion struck.

Heracles resisted.

The lion struck again.

Heracles seized it.

They wrestled beneath the trees.

And finally the hero overcame the beast.

The lion fell.

Silence returned to the valley.

Heracles stood over the body.

He lifted his hands.

And he said:

“I have conquered.”

And Baruch appeared beside him.

“What have you learned?”

Heracles answered:

“That strength prevails.”

Baruch said:

“That is what happened.”

Heracles smiled.

“Then you are satisfied.”

Baruch answered:

“No.”

Heracles frowned.

“Why?”

Baruch said:

> “Because you have defeated the lion.
>
> You have not yet understood the lion.”

The hero became silent.

The theology preserves the first labor as part of the sequence in which the lion falls, the hydra is confronted, the boar is pursued, and each victory appears to bring liberation—but the deeper powers continue because they are not merely external monsters.

Heracles looked at the dead beast.

He had killed it.

But what had it meant?

Fear?

Pride?

Power?

Recognition?

He did not know.

Baruch said:

> “The monster is a mirror.”

Heracles answered:

> “I see only the monster.”

And Baruch said:

> “Then the labor has only begun.”

---

6. The First Victory

Then Baruch lifted the lion's skin.

And he placed it over Heracles.

The hero wore the skin.

He became clothed in the image of his victory.

And Baruch said:

> “Now remember.”

Heracles looked at himself.

He saw strength.

He saw victory.

He saw the appearance of invulnerability.

And something within him awakened.

For the lion he had defeated had become part of his identity.

The hero began to think:

“I am the conqueror.”

This was the first danger.

The victory itself could become a possession.

The labor had defeated the beast outwardly.

But now the victory threatened to become an inward identity.

The theology warns precisely of this development: a person can defeat an external enemy while remaining internally enslaved, and the hero can eventually become imprisoned within the identity of being heroic.

Baruch said:

> “Do not become the lion's opposite by becoming its master.”

Heracles asked:

> “What does that mean?”

Baruch replied:

> “The lion sought domination through strength.

You now seek identity through strength.

The form has changed.

The attachment has not."

Heracles became angry.

"I defeated it."

Baruch answered:

"Yes."

"Then I am victorious."

"Yes."

"Then why do you speak as though I have failed?"

And Baruch answered:

"Because victory can become another prison."

The hero looked again at the lion's skin.

For the first time, he felt uncertainty.

---

7. The Road Continues

Then Baruch pointed toward the horizon.

A distant roar answered.

Then another sound.

Then another.

The first labor had ended.

The second had begun.

The twelve powers waited.

And Heracles understood that the path would not be a simple sequence of victories.

Each victory would raise another question.

Each monster would reveal another power.

Each power would reveal something within the human.

Fear would require freedom.

Desire would require discernment.

Pride would require humility.

Attachment would require release.

Power would require service.

Recognition would require transparency.

Possession would require reception.

Domination would require communion.

The supplied theology explicitly maps these correspondences and places them alongside the Sevenfold Way of Awakening, Truth, Wisdom, Compassion, Freedom, Discernment, and Remembrance.

Heracles stood beneath the evening sky.

He was still strong.

He was still courageous.

He was still the hero.

But the first crack had appeared within his certainty.

He now knew that the monsters were not merely monsters.

They were mirrors.

And the road was no longer simply:

“How do I defeat this?”

It had begun to become:

“What is this power showing me?”

Yet Heracles had not become wise.

Not yet.

His strength remained his greatest gift.

And therefore it remained his greatest temptation.

Baruch walked beside him.

And the Tree of Life whispered from far away:

“Receive.”

Heracles did not yet hear.

Nas whispered from another direction:

“Possess.”

And Heracles listened.

The road continued.

Beyond the first labor stood the Hydra.

Beyond the Hydra stood the Boar.

Beyond the Boar were the remaining powers.

And beyond all twelve stood Babel.

The beautiful power.

The seduction.

The robe.

The defeat.

But Heracles could not see that far.

He only saw the next road.

So he lifted his weapon.

He tightened the lion's skin around his shoulders.

And he walked toward the second labor.

Behind him lay the first victory.

Within him lay the first warning.

Before him waited the World of Mixture.

And above him, unseen, the Good remained.

Baruch followed.

The hero walked.

And the Gospel continued toward its great revelation:

Strength can conquer the monster.

Only remembrance can conquer possession.

REMEMBER.

BOOK VII — HERACLES, THE PROPHET OF STRENGTH

Chapter 19 — The Twelve Labors

And Heracles went forth from the first road, wearing the skin of the lion he had conquered.

He was stronger than before.

But he was also more dangerous to himself.

For victory had begun to speak within him.

It said:

> **“I am the strong one.”**

And Baruch walked beside him and answered:

“Remember that the garment is not the man.”

For the lion's skin was a garment.

And Heracles did not yet understand.

Then they came to the twelve roads.

And Baruch said:

“These are the twelve labors.”

The beasts that Heracles would encounter were not merely beasts. Within the Baruchian allegory, the twelve labors represent the twelve maternal powers of Edem and the structures of the lower order; they can signify fear, desire, pride, attachment, power, recognition, possession, and domination. The source does not provide a definitive one-to-one symbolic definition for every individual labor, so the detailed correspondences below are a literary development of that collective theology rather than a claim that the supplied source assigns each beast a fixed meaning.

And Heracles answered:

“Then let every power come before me.”

And the road opened.

---

1. The Lion

The first labor was the Lion.

It came out of the wilderness wearing the face of fear.

Its roar shook the rocks.

Its eyes burned.

Its claws tore the earth.

And men who lived nearby had abandoned their fields because of it.

Heracles stood before the beast.

The Lion roared:

> “Flee.”

Heracles answered:

> “I will not.”

Then the Lion said:

> “Fear me.”

Heracles answered:

> “I fear nothing.”

And they fought.

The Lion struck.

Heracles seized it.

The earth shook beneath their feet.

And at last the hero overcame the beast.

He took its skin.

And Baruch watched.

Heracles said:

> “Fear has been defeated.”

Baruch answered:

> “You have overcome the visible fear.”

Heracles looked at him.

> “Is there another?”

Baruch said:

> “There is always another.”

For the first power had already revealed its secret.

Fear is not merely the beast that stands outside.

Fear is also the voice that says:

“You will lose.”

Thus the Lion became the first lesson:

> **Courage is not the absence of fear.**
> **Freedom is refusing to make fear sovereign.**

The supplied theology connects the labors with fear and the corresponding virtue of freedom.

Heracles continued.

---

2. The Hydra

Then Heracles came to a marsh.

From the waters arose the Hydra.

One head appeared.

Then another.

Then another.

Heracles struck the first.

Two heads appeared where one had fallen.

He struck again.

More arose.

And the hero became furious.

> "How can this creature be defeated?"

Baruch answered:

> "You are trying to defeat multiplication with force."

Heracles struck again.

More heads appeared.

Then he stopped.

He remembered the Lion.

He remembered that the visible monster was a sign.

He looked more carefully.

The Hydra was not merely a creature with many heads.

It was desire.

One desire produced another.

One possession demanded another.

One victory demanded another.

One pleasure demanded another.

One fear of loss produced another desire to acquire.

The source's theology presents this general cycle as desire leading into acquisition, attachment, fear, and renewed desire.

Heracles therefore changed his manner.

He did not simply strike.

He contained.

He understood.

He acted with deliberation.

And the multiplying heads ceased.

Baruch said:

> “Now you have begun to learn.”

Heracles answered:

> “What have I learned?”

Baruch said:

> **“Desire cannot be defeated merely by attacking what it desires.”**

The second labor became the labor of **discernment**.

---

3. The Boar

And afterward Heracles came to the mountain.

There lived a great Boar.

It was enormous.

Its tusks were like spears.

Its feet tore the mountain earth.

It charged without thought.

It destroyed whatever stood in its path.

Heracles pursued it.

The Boar fled.

Heracles pursued farther.

The Boar charged.

Heracles struck.

The battle moved through snow and stone.

At last Heracles trapped the beast.

And the Boar fell.

But Baruch said:

> “What did you defeat?”

Heracles answered:

> “Violence.”

Baruch said:

> “No.
>
> You defeated an image of violence.”

For violence could live within the one who opposed it.

The warrior could hate cruelty and become cruel.

The conqueror could defeat domination and become a dominator.

The hero could destroy monsters and become monstrous through pride.

The source warns precisely that resistance without inward discernment can reproduce the lower world's logic: the conqueror can become another dominator, the victor another tyrant, and the hero another king.

Heracles looked upon the Boar.

And he wondered whether the animal had been the whole enemy.

Baruch said:

> **“Strength must learn compassion.”**

And the third road opened.

---

4. The Hind

Then Heracles entered a forest.

There he saw the Hind.

It was swift.

Its movements were delicate.

Its antlers seemed like branches of silver.

It did not attack.

It did not roar.

It did not threaten.

It simply fled.

Heracles pursued.

But the faster he ran, the farther it escaped.

He crossed valleys.

He crossed streams.

He climbed mountains.

Still the Hind remained beyond his reach.

At last Heracles became exhausted.

He sat beneath a tree.

And Baruch said:

> "Why do you chase it?"

Heracles answered:

> "Because it is mine to capture."

Baruch said:

> "Who told you that?"

Heracles was silent.

Then he realized that the fourth labor was not about an enemy.

It was about attachment.

Some things cannot be liberated by possession because the desire to possess is itself the captivity.

The source repeatedly defines the transition from possession toward reception and from attachment toward release as part of the spiritual transformation symbolized by the labors.

So Heracles stopped chasing.

The Hind stopped running.

For a moment the two simply looked at one another.

Then the creature entered the forest.

And Baruch said:

“You have conquered nothing.”

Heracles looked disappointed.

Baruch smiled.

“And yet you have learned release.”

---

5. The Birds

Then Heracles came to a dark lake.

Above it flew countless Birds.

Their wings darkened the sky.

They cried continually.

They struck those below.

They stole food.

They descended in great swarms.

Heracles tried to strike them one by one.

But there were too many.

So Baruch gave him another lesson.

"Do not fight every wing."

Heracles looked upward.

The Birds represented the restless mind.

Thought after thought.

Fear after fear.

Memory after memory.

Desire after desire.

The mind could become a sky filled with noise.

And if every thought were treated as an enemy, the traveler would spend his life fighting himself.

So Heracles became still.

He raised his weapon.

And rather than attacking each bird, he created a great sound that drove them from the valley.

The sky opened.

Silence returned.

Baruch said:

> "Discernment does not mean fighting everything you encounter."

And Heracles answered:

> "Then what does it mean?"

Baruch said:

> **"Knowing what deserves resistance and what requires release."**

The Birds passed beyond the mountains.

And the sixth road appeared.

6. The Cattle

Then Heracles came to broad pastures.

There he found great cattle.

They were numerous.

They were well fed.

They belonged to a wealthy king.

The king said:

> “Take them.”

Heracles asked:

> “Why?”

The king answered:

> “Because you are a hero.
>
> Heroes deserve wealth.”

Heracles looked upon the cattle.

There were hundreds.

He imagined the songs that would be sung about him.

He imagined people praising his riches.

He imagined the strength of owning what others desired.

Then Baruch whispered:

“Possession.”

Heracles remembered.

He could take the cattle.

But then the cattle would become another garment.

Another identity.

Another proof that he was great.

The hero could become possessed by what he possessed.

Thus the Cattle became the labor of **reception without ownership**.

The source's theology repeatedly contrasts possession with reception: the traveler receives what is given but must not make the gift into an absolute identity.

Heracles did not take the cattle as his own.

He returned them to the people who needed them.

And Baruch said:

> **“Power is not measured by how much you can own.”**

Heracles answered:

> “Then how?”

Baruch said:

> **“By how little ownership is required to remain free.”**

---

7. The Bull

Then came the Bull.

It was stronger than the Lion.

It charged directly.

It did not retreat.

It did not multiply.

It did not seduce.

It simply came forward with overwhelming force.

Heracles met it.

The Bull drove him backward.

His feet tore through the soil.

But Heracles held.

The two struggled beneath the sun.

And finally the hero subdued the beast.

He stood upon the Bull's neck.

And Baruch said:

> “This is power.”

Heracles answered:

> “Yes.”

Baruch asked:

> “What will you do with it?”

Heracles was silent.

For that question was harder than the labor.

Anyone can seek power.

The question is what power becomes after it is acquired.

Will power become domination?

Or service?

The supplied theology explicitly makes this correspondence: power must become service rather than domination.

Heracles released the Bull.

And the beast walked away.

Baruch said:

> **"The one who can dominate but chooses not to has begun to understand power."**

---

8. The Mares

Then Heracles came to the Mares.

They were wild.

They were beautiful.

Their eyes were fierce.

Their mouths were violent.

They could not be approached safely.

They fed upon what was placed before them.

Heracles tried to bind them.

They broke the restraints.

He tried again.

They broke them again.

Then he remembered the Hydra.

He remembered that force could multiply what it opposed.

So he studied them.

He learned their movements.

He learned when they became frightened.

He learned when they became aggressive.

He learned what conditions made them uncontrollable.

And finally he subdued them without becoming violent himself.

Baruch said:

> "You have learned to govern force without becoming force."

Heracles understood.

For the human being contains appetites.

Appetite is not itself evil.

Desire is not itself evil.

But appetite cannot become sovereign.

The traveler may experience desire without becoming desire.

The source explicitly teaches that experience must not become identity and that the powers can be confronted through discernment rather than hatred.

Thus the Mares became the labor of **self-governance**.

---

9. The Belt

Then Heracles came to a foreign queen.

She possessed a magnificent belt.

It was not merely an ornament.

It signified authority.

Those who saw it desired it.

Those who possessed it were recognized.

And Heracles was sent to take it.

He entered the queen's city.

There was no beast.

No monster.

No battlefield.

Only negotiation.

And this proved more difficult than violence.

For Heracles was accustomed to overcoming resistance.

But here he had to learn whether everything desired must be taken.

The belt represented recognition.

To possess it would mean to be recognized as the hero.

To wear it would strengthen the image he had begun to form around himself.

I am the strong one.

I am the conqueror.

I am the victor.

And Baruch said:

> “Beware.”

For recognition can become another form of captivity.

The source identifies recognition as one of the powers encountered through the labors and pairs it with transparency: the traveler must see identity without mistaking identity for the whole self.

Heracles received the belt.

But he did not place it around his own body.

He carried it to those who had sent him.

And Baruch smiled.

> **“A name can be received without becoming a prison.”**

---

10. The Herd

Then Heracles came to another herd.

It stretched farther than the eye could see.

The animals moved as one body.

And Heracles saw how easily a crowd could become a power greater than any individual within it.

The herd followed the strongest.

It feared the stranger.

It trampled whatever stood outside its movement.

Heracles tried to lead it.

The herd resisted.

He tried to scatter it.

It returned.

Then Baruch said:

> "Do not mistake the multitude for truth."

Heracles looked upon the animals.

Then he looked upon the men who followed kings.

Then at priests who followed traditions.

Then at warriors who followed banners.

Then at wise men who followed systems.

And he understood that recognition could become conformity.

The individual could surrender discernment because everyone else had surrendered it first.

Thus the Herd became the labor of **conscience**.

The traveler must be able to stand within a multitude without becoming possessed by the multitude.

The supplied theology makes freedom of conscience integral to authentic revelation and warns against surrendering discernment to external authority.

Heracles therefore walked through the herd alone.

The animals parted.

And the road continued.

---

11. The Apples

Then Heracles reached the distant garden.

There grew the Apples.

They were golden.

They seemed to contain perfection.

They were beautiful beyond anything he had seen.

And he desired them.

For the first time, the hero did not immediately fight.

He simply looked.

The apples promised glory.

Immortality.

Recognition.

Completion.

The promise was:

“Possess me, and you will become greater.”

Heracles reached toward them.

Then Baruch spoke:

“What do you want?”

Heracles answered:

“To possess them.”

“Why?”

“Because they are beautiful.”

“Why must beauty become possession?”

Heracles became silent.

He remembered the Hind.

He remembered the Cattle.

He remembered the Belt.

The apples were not necessarily dangerous because they were beautiful.

They were dangerous because beauty had become an argument for ownership.

Thus Heracles withdrew his hand.

The source's theology identifies the deepest danger in precisely this form: the lower world can seduce through recognition, luxury, power, status, desire, and self-glorification; the most dangerous enemy may be the most beautiful because beauty can activate attachment rather than resistance.

Heracles turned away.

For the moment, he had understood.

But another road remained.

The last beast.

---

12. The Final Beast

And Heracles came to a place beyond the familiar world.

There was no city.

No temple.

No kingdom.

No ordinary forest.

The sky was dark.

The earth was silent.

And something waited.

Heracles asked:

> “What is this?”

Baruch answered:

> “The final beast.”

Heracles looked.

At first he could see nothing.

Then the darkness moved.

And he realized the terrible truth.

The final beast did not stand before him.

It stood **within him**.

It had taken the form of the hero himself.

It wore the lion's skin.

It carried the strength of the Bull.

It possessed the wealth of the Cattle.

It desired the Apples.

It wore the Belt of recognition.

It commanded the Herd.

It could summon every victory.

And it spoke:

“I am Heracles.”

The hero raised his weapon.

Then stopped.

For if he struck the creature before him, he would be striking the image of himself.

And Baruch said:

> “Now you understand.”

Heracles answered:

> “It is me.”

Baruch said:

> “It is what you have believed yourself to be.”

The final beast was the **heroic ego**.

Not strength itself.

Not courage.

Not skill.

But the identification:

> **“I am my victories.”**

The supplied theology explicitly identifies the heroic ego as another false self: the hero becomes attached to being “the strong one,” “the conqueror,” and “the victor,” until heroic identity itself becomes a possession.

The beast said:

> “Fight me.”

Heracles lowered his weapon.

The beast said:

"Defeat me."

Heracles did not move.

The beast said:

"Prove that you are the strongest."

And Heracles answered:

"I do not need to prove it."

Then the beast grew smaller.

The hero said:

"I have called you my strength."

The beast shrank.

"I have called you my victory."

It shrank again.

"I have called you my identity."

And the beast became a shadow.

"But you are not the Source."

The shadow disappeared.

Heracles stood alone.

For the first time he had won without striking.

Baruch said:

> **“This is Gnosis.”**

But Heracles answered:

> “Then why do I feel that I have only begun?”

Baruch smiled.

> “Because you have.”

The supplied theology describes precisely this transition: the hero first asks how to defeat the power, while Gnosis asks what must be understood and remembered so that the power no longer possesses the traveler.

The Twelve Roads Become One

And Heracles looked backward.

The Lion had taught him courage.

The Hydra had taught him discernment.

The Boar had taught him compassion.

The Hind had taught him release.

The Birds had taught him stillness.

The Cattle had taught him reception.

The Bull had taught him service.

The Mares had taught him self-governance.

The Belt had taught him transparency.

The Herd had taught him conscience.

The Apples had taught him freedom from possession.

And the Final Beast had taught him that even victory can become a false self.

Baruch said:

> "Now you know the labors."

Heracles answered:

> "I know their names."

Baruch shook his head.

> "Knowing the names is not enough."

Heracles said:

"Then what must I know?"

And Baruch answered:

"Their power within you."

The twelve labors therefore became a single road.

Fear must become freedom.

Desire must become discernment.

Pride must become humility.

Attachment must become release.

Power must become service.

Recognition must become transparency.

Possession must become reception.

Domination must become communion.

These transformations correspond directly to the supplied Sevenfold Way of Awakening, Truth, Wisdom, Compassion, Freedom, Discernment, and Remembrance.

And Heracles looked toward Baruch.

"Have I succeeded?"

Baruch answered:

> "You have conquered many things."

Heracles smiled.

Then Baruch continued:

> "But there remains one thing you have not yet learned."

Heracles waited.

> **"How to remain free when someone offers you what you most desire."**

Heracles did not understand.

Then, far beyond the twelve roads, there appeared a woman.

She was beautiful.

She wore splendid garments.

She carried a robe.

She smiled.

And Baruch became silent.

For he knew who stood upon the road ahead.

Babel.

Omphale.

Aphrodite.

And the hero's greatest test had not been a monster.

It was about to become a beautiful thing.

Baruch whispered:

> **"Remember."**

Heracles looked toward the woman.

And for a moment, he forgot.

REMEMBER.

BOOK VII — HERACLES, THE PROPHET OF STRENGTH

Chapter 20 — The Hero Who Conquered Monsters

And Heracles had crossed the twelve roads.

He had faced the Lion.

He had entered the waters of the Hydra.

He had pursued the Boar.

He had followed the swift Hind.

He had driven away the Birds.

He had gathered the Cattle.

He had subdued the Bull.

He had mastered the Mares.

He had stood before the Belt.

He had passed through the Herd.

He had looked upon the Apples.

And at the end he had confronted the Final Beast within himself.

And the world called him victorious.

But Baruch did not call him free.

For the twelve labors were never merely contests between a man and monsters. In the Baruchian interpretation, they

represented the powers of the lower order and the recurring forces of fear, desire, pride, attachment, power, recognition, possession, and domination.

Thus Heracles had conquered the visible forms.

But the invisible powers remained.

And Baruch watched the hero carefully.

For now came the great danger.

The danger was not that Heracles would lose his strength.

The danger was that he would believe his strength had made him free.

---

1. Strength Against Fear

And Heracles stood upon the mountain where the first beast had fallen.

He remembered the Lion.

He remembered its roar.

He remembered its claws.

He remembered the fear that had entered the hearts of men.

And he remembered his victory.

Then he said:

> “Fear cannot overcome me.”

And Baruch answered:

> “That is true.”

Heracles smiled.

But Baruch continued:

> “Yet do not believe that because you defeated fear once, fear has no dwelling within you.”

Heracles looked at him.

Baruch said:

> “Fear can become the fear of losing your victory.”

And Heracles became silent.

For the source's interpretation of the labors makes fear an interior power as well as an external appearance. The corresponding spiritual movement is not merely courage in battle but freedom from allowing fear to become sovereign.

Heracles had defeated the Lion.

But could he endure the possibility of failure?

Could he accept weakness?

Could he allow another to become stronger than himself?

Could he lose the praise of men and remain himself?

These questions were more difficult than the Lion.

For the hero who believes himself strong may begin to fear becoming weak.

Thus strength itself can become the servant of fear.

And Baruch said:

> **“True freedom is not the ability to defeat everything that frightens you. It is the inability of fear to become your master.”**

Heracles did not answer.

---

2. Strength Against Violence

Then Heracles remembered the Boar.

He had defeated violence through greater strength.

He had met force with force.

And for a time this had seemed sufficient.

But Baruch asked:

> "What happened to the violence when the beast fell?"

Heracles said:

> "It ended."

Baruch answered:

> "Did it?"

Heracles looked at his hands.

For the same hands that had destroyed the Boar could also destroy a man.

The same courage that defended the weak could become cruelty.

The same power that resisted a tyrant could become tyranny.

The source explicitly warns that resistance without inward discernment can reproduce the logic of the lower world: the conqueror can become another dominator, the victor another tyrant, and the hero another king.

Thus Heracles learned:

> **Violence is not overcome merely by becoming more violent than violence.**

A true victory required another quality.

Compassion.

For compassion prevents the hero from becoming the thing he fights.

And Baruch said:

> **“Do not become the monster because you defeated the monster.”**

The hero heard.

But the lesson had not yet fully entered his soul.

---

3. Strength Against Chaos

Then he remembered the Hydra.

The beast had multiplied whenever he struck it.

One head became many.

One wound became another danger.

And Heracles had learned to stop merely attacking.

He had learned to understand.

But now he looked upon the wider world.

And everywhere he saw multiplication.

Desires multiplied.

Possessions multiplied.

Fear multiplied.

Kingdoms multiplied.

Arguments multiplied.

Names multiplied.

Doctrines multiplied.

And men cried:

"This is truth!"

Then another man cried:

"No, this is truth!"

And another:

"Follow me!"

And another:

"Obey me!"

And the Hydra appeared again, not as a beast but as the multiplication of claims.

Baruch said:

"This is another form of chaos."

Heracles asked:

"How do I defeat it?"

Baruch answered:

"Do not add another head."

For the hero could conquer chaos and yet create more chaos through pride.

He could answer domination with domination.

Hatred with hatred.

Certainty with certainty.

Thus the source's transformation from heroic spirituality to Gnostic spirituality becomes important: the hero asks how to defeat the power, while the Gnostic asks what must be understood and remembered so that the power no longer possesses him.

Therefore Heracles learned that order cannot always be imposed.

Sometimes order begins with understanding.

Sometimes the first act of freedom is simply to stop multiplying the problem.

---

4. Strength Against the Powers

And Heracles looked upon the twelve powers.

He had thought of them as enemies.

But Baruch showed him their deeper mystery.

The powers were not merely beings standing outside him.

They represented structures within the lower creation.

They appeared as fear.

As desire.

As pride.

As attachment.

As power.

As recognition.

As possession.

As domination.

And they could also appear through nations, institutions, recurring conditions, social identities, and patterns of behavior. The supplied theology explicitly cautions that these allegories are structural rather than biological: a nation or institution symbolizes a mode of worldly organization or recurring power, not an inherently evil population.

Heracles asked:

> "Then where is my enemy?"

Baruch answered:

> "Wherever the power becomes sovereign."

Heracles looked outward.

Then inward.

And he understood.

Fear could live within him.

Desire could live within him.

Pride could live within him.

Possession could live within him.

Even domination could hide within the heart of a hero.

The source therefore describes Heracles as the warrior within consciousness: the true battle eventually becomes self-recognition.

Then Baruch said:

> **“You cannot destroy every power.”**

Heracles asked:

> “Then how shall I be free?”

Baruch answered:

> **“Do not permit the power to become your sovereign.”**

This was the deeper doctrine of the labors.

The powers need not vanish.

The traveler must become free.

---

5. Victory Upon Victory

And Heracles continued to win.

Songs were sung about him.

Kings honored him.

Crowds gathered.

His name traveled from city to city.

Children heard his stories.

Warriors imitated him.

Poets praised him.

And the hero began to believe what the songs proclaimed.

Heracles cannot be defeated.

Heracles is stronger than every enemy.

Heracles is the greatest of men.

And with each victory another layer was added to the identity.

The Lion became part of his story.

The Hydra became part of his story.

The Boar became part of his story.

The Bull became part of his story.

The Apples became part of his story.

And his victories became his name.

Then something subtle happened.

The hero began to need victory.

For if he ceased to conquer, who would he be?

The source calls attention to precisely this danger: even heroic accomplishments can become another false self, so that the hero begins to think, **“I am my victories.”**

And Baruch saw the trap.

He said:

> “You have defeated many enemies.”

Heracles answered:

> “Yes.”

Baruch asked:

> “Who are you without your victories?”

Heracles did not answer.

For this question frightened him more than any monster.

---

6. The Hero Believes Himself Free

Then Heracles climbed to the summit of a mountain.

Below him lay the lands where he had fought.

He could see the roads.

The rivers.

The forests.

The distant cities.

And men could be heard praising his name.

Heracles lifted his arms.

And he said:

“I am free.”

Baruch stood behind him.

And Baruch asked:

“Are you?”

Heracles turned.

“Who could possibly bind me?”

Baruch answered:

"The thing you cannot imagine losing."

Heracles frowned.

Baruch continued:

"Your strength."

Heracles said:

"I can lose strength and still survive."

"Your reputation."

"I can endure disgrace."

"Your victories."

Heracles hesitated.

Baruch said nothing.

The hero finally understood.

He could imagine losing everything except the identity of being the hero.

His freedom had become dependent upon remaining Heracles the Conqueror.

Thus his strength had become a possession.

His victory had become an identity.

His identity had become a prison.

The theology explicitly distinguishes power from freedom: a person can be powerful yet unfree, and the heroic ego can itself become another form of possession.

Heracles lowered his head.

> “Then I am not free.”

Baruch answered:

> “Not yet.”

---

7. The Hidden Enemy

Then there appeared before Heracles a figure.

It had the face of the Lion.

The strength of the Bull.

The hunger of the Mares.

The multiplicity of the Hydra.

The desire of the Apples.

The recognition of the Belt.

The possessions of the Cattle.

And the authority of the Herd.

Heracles stared.

Then the figure spoke:

“I am your victory.”

Heracles raised his weapon.

Baruch said:

“Do not strike.”

The hero stopped.

The figure continued:

“I am your strength.”

Heracles raised his weapon again.

Baruch said:

“Do not strike.”

“I am your glory.”

Heracles lowered the weapon.

The figure smiled.

> “I am Heracles.”

And the hero trembled.

For the hidden enemy had finally revealed itself.

It was not merely Babel.

It was not merely Nas.

It was not merely one of the twelve powers.

It was the identification of the hero with his own heroic image.

The source calls this the **heroic ego**: the identity of being the strong one, conqueror, and victor can itself become a false self and therefore another form of bondage.

Heracles said:

> “If you are me, then I will destroy you.”

The figure answered:

> “Then you will destroy the part of yourself you are trying to possess.”

Heracles became still.

Baruch spoke:

> “You cannot defeat this by force.”

"What then?"

"Recognition."

Heracles looked.

He saw the figure.

Then he saw himself.

He saw the desire beneath the strength.

The need beneath the victory.

The fear beneath the pride.

The attachment beneath the glory.

And he understood the final meaning of the labors.

The source gives the sequence plainly:

> **Force → Confrontation → Victory → Seduction → Defeat → Recognition → Gnosis → Remembrance.**

Heracles closed his eyes.

And he said:

> "I have wanted to conquer so that I would never have to feel powerless."

The figure became smaller.

> "I have wanted victory so that no one could make me insignificant."

It shrank again.

> "I have wanted glory so that I would never have to face my own emptiness."

The figure became a shadow.

> "I have called these things freedom."

The shadow disappeared.

And Heracles stood alone.

For a moment he was not:

the strong man,

the conqueror,

the victor,

the prophet,

the famous hero.

He was simply a human being.

And in that simplicity he felt a strange freedom.

Baruch said:

> **“Now you understand the beginning of Gnosis.”**

But the hero looked toward the distant road.

And there stood a woman.

She wore a beautiful robe.

She carried the fragrance of the garden.

She was radiant.

She did not carry a sword.

She did not threaten.

She did not roar.

She merely smiled.

And Baruch became silent.

For the hero had defeated monsters.

He had defeated fear.

He had defeated violence.

He had defeated chaos.

He had confronted the twelve powers.

He had survived victory upon victory.

He had looked into the hidden enemy.

But now the final test was approaching.

Not an enemy who would say:

“Fight me.”

A power who would say:

“Love me.”

And Heracles looked upon her.

And forgot, for one moment, the word that Baruch had taught him.

REMEMBER.

BOOK VII — HERACLES, THE PROPHET OF STRENGTH

Chapter 21 — Omphale

1. Babel Appears

And after Heracles had crossed the twelve roads, after he had conquered beasts and powers, after he had entered the wilderness and returned bearing the signs of victory, he came to a place where no monster waited.

There was no roar.

No claw.

No horn.

No army.

No serpent.

No beast from the deep.

Instead there was a woman.

And when Heracles saw her, the world became strangely quiet.

She stood before him clothed in beauty.

Her presence was not like the Lion.

She did not announce herself as an enemy.

She did not threaten.

She did not challenge him to battle.

She smiled.

And Baruch, who had walked beside the hero through the twelve labors, became silent.

For he knew the name of the power.

Babel.

And the woman was also called **Omphale**.

And in another tongue she was known as **Aphrodite**.

The supplied theology explicitly identifies Omphale with Babel and Aphrodite and makes this the decisive episode in which the heroic model collapses. Babel belongs to the maternal powers of Edem and represents the attraction of manifestation when beauty, recognition, desire, power, status, or luxury becomes strong enough to turn consciousness away from the Source.

And Heracles said:

> "Who are you?"

She answered:

> "I am the one who has been waiting for you."

Heracles looked upon her.

He had fought twelve labors.

He had crossed deserts.

He had conquered beasts.

He had survived the World of Mixture.

He had stood before fear itself.

And yet he did not recognize the danger.

For he had learned to recognize monsters.

He had not yet learned to recognize beauty as a possible prison.

---

2. The Beautiful Power

And Babel came nearer.

Her beauty was not merely the beauty of the body.

For she carried the beauty of everything Heracles had learned to desire.

Recognition.

Honor.

Luxury.

Pleasure.

Power.

Status.

Glory.

Rest.

Admiration.

The supplied theology says that Babel's symbolic power extends beyond physical temptation: the lower world can seduce through beauty, recognition, power, desire, luxury, status, and self-glorification.

And Babel said:

> “You have suffered enough.”

Heracles listened.

> “You have fought enough.”

He listened.

> “You have conquered enough.”

He listened.

“Why continue walking?”

The hero had no answer.

For this question was more difficult than any command to fight.

Babel did not ask him to abandon strength.

She offered him a reason to enjoy it.

She did not tell him to surrender his victories.

She offered him admiration for them.

She did not ask him to cease being Heracles.

She told him that being Heracles was precisely why he deserved everything before him.

And therein lay the snare.

For the powers could appear monstrously.

But they could also appear beautifully.

A monster says:

“Fight me.”

Seduction says:

“Love me.”

The first awakens resistance.

The second awakens attachment.

And the source specifically teaches that the second may be more dangerous because the victim does not necessarily recognize the encounter as imprisonment.

Heracles did not see a prison.

He saw a reward.

---

3. The Seduction of the Hero

Then Babel said:

> “You have proven yourself.”

Heracles answered:

> “I have.”
>
> “You have defeated every beast placed before you.”
>
> “I have.”
>
> “You have become stronger than kings.”
>
> “Perhaps.”

"You have become greater than ordinary men."

Heracles looked at her.

And something within him desired to hear the next words.

Babel said:

"You are magnificent."

And Heracles believed her.

For this was the hidden vulnerability Baruch had warned him about.

The hero had learned to fight external enemies.

He had not learned to release the desire to be recognized as a hero.

His strength had become an identity.

His victories had become a name.

His name had become a self.

And now someone had appeared who would praise that self.

The source's theology explicitly identifies this danger as the **heroic ego**: Heracles can become attached to being the strong one, the conqueror, and the victor until even heroic identity becomes another possession.

Babel said:

> “You do not need Baruch.”

Heracles frowned.

> “Why?”

> “Because you have already conquered.”

She placed a hand upon the hero's shoulder.

> “You do not need remembrance.”

Heracles hesitated.

> “Why?”

> “Because you have become the memory people will preserve.”

Heracles looked away.

The lie was beautiful because part of it was true.

People would indeed remember him.

People would indeed tell his story.

People would indeed praise his strength.

But the truth had been quietly altered.

The hero had been transformed from a messenger into an object of worship within his own consciousness.

He had ceased to remember the Source.

He had begun to remember himself.

---

4. The Robe of the Mother

Then Babel brought forth a robe.

It was magnificent.

Its fabric seemed to carry the colors of the lower world.

It shimmered beneath the light.

Heracles looked upon it.

And Babel said:

> "Wear this."

Heracles asked:

> "Why?"

She answered:

> "Because you have become great."

He touched the garment.

And Baruch's voice came faintly from far away:

“Remember.”

Heracles heard the word.

But he did not follow it.

He put on the robe.

And the source tradition describes precisely this moment: Omphale seduces Heracles, removes his strength, and wraps him in her robe.

Then the robe touched his shoulders.

And something changed.

For it was not merely clothing.

It was identity.

It declared:

This is who you are.

This is what you have become.

This is what you must remain.

The supplied theology makes the symbolism explicit: the body is a garment, the earthly name is a garment, social identity is a garment, and Heracles is defeated when he becomes symbolically clothed in the power that defeats him.

Thus the robe became the great mystery of the chapter.

The traveler can wear a garment.

But the traveler must not become the garment.

---

5. Heracles Is Clothed in Another Power

And Heracles looked at himself.

He saw the robe.

He saw the hero beneath it.

He saw the image of himself reflected in the eyes of Babel.

And he said:

> "This is who I am."

The robe tightened around him.

Not physically.

But inwardly.

And Baruch cried:

“Do not identify yourself with the garment!”

But the hero could no longer hear clearly.

For the robe had become his identity.

He was no longer merely wearing the symbol of victory.

He had become imprisoned within a new symbol.

The old identity had been:

“I am the strong one.”

Now it became:

“I belong to the power that recognizes me as the strong one.”

The difference was subtle.

And therefore it was dangerous.

The source says that the free traveler can use a garment without believing he is the garment, whereas the enslaved traveler says, in effect, **“I am the garment.”** The robe therefore signifies possession through identity.

And Heracles' strength began to leave him.

Not because Babel was physically stronger.

Not because Heracles had suddenly become weak in body.

But because his freedom had been surrendered.

The source states the point directly: Heracles does not fall because he is physically weaker; he falls because he is internally vulnerable, and the power enters through desire.

Thus the hero's greatest enemy had entered without striking him.

---

6. The Hero Forgets

Then Heracles forgot.

He forgot the Great Life.

He forgot the Good.

He forgot Elohim.

He forgot Edem.

He forgot Paradise.

He forgot the Tree of Life.

He forgot the word of Baruch.

He forgot the meaning of the twelve labors.

He forgot what the monsters had taught him.

He forgot that the powers could appear beautifully.

He forgot that the world could possess through attraction as easily as through violence.

And above all:

he forgot that the garment was not the self.

Babel looked at him.

And Heracles looked back.

Then the hero said:

> "I belong here."

And Baruch heard him.

And Baruch mourned.

For the entire prophetic struggle had led to this moment.

Heracles had conquered external enemies.

Yet the inner power had conquered him.

The source summarizes the tragedy precisely:

> **A person can conquer enemies and remain unfree.**

A person can defeat a monster and still become captive to desire.

Thus the twelve labors had reached their hidden conclusion.

The final monster was not a beast.

It was attachment.

Not physical weakness.

But loss of freedom.

Not lack of strength.

But possession by desire.

The source states the distinction explicitly: Heracles falls through attachment, desire, and loss of freedom rather than through lack of physical power.

---

7. The Strong Man Becomes Weak

Then Heracles attempted to lift his weapon.

But the hand that had lifted mountains was no longer free.

He looked toward Baruch.

He tried to remember.

But the robe spoke louder.

It said:

> “You are mine.”

Heracles answered:

> “I am yours.”

And in that sentence his strength was broken.

Not because his muscles failed.

Because his will had been captured by identification.

The hero became weak precisely where he had believed himself strongest.

He had thought freedom meant:

> “Nothing can overpower me.”

But now he learned that freedom was something else.

Freedom meant:

> **“Nothing becomes my sovereign.”**

The source explicitly defines this distinction: power is not freedom; freedom is the condition in which possessions, fears, desires, and powers cannot become one's sovereign.

Thus the strong man became weak.

And the weak man, had he remembered, might have been stronger.

For physical strength could not protect the hero from a desire he wanted to obey.

The prison was strongest when the prisoner chose its chains.

And Heracles had chosen.

---

8. The Defeat of Force

Then Baruch came before Heracles.

The Tree of Life stood before the robe of the Mother.

And Baruch said:

> “Look at me.”

Heracles looked.

> “What are you wearing?”

Heracles answered:

> “A robe.”

Baruch asked:

“And what is the robe?”

Heracles said:

“My identity.”

Baruch answered:

“No.”

The hero trembled.

Baruch continued:

“The body is a garment.”

Heracles listened.

“The earthly name is a garment.”

He listened.

“The social identity is a garment.”

He listened.

“The heroic identity is a garment.”

The robe loosened.

Baruch said:

“You can wear them.”

The robe loosened further.

> "You can use them."

The robe began to fall.

> "You can honor them."

The robe slipped from his shoulder.

> "But you must never believe that the garment is the one who wears it."

And Heracles remembered.

Only for a moment.

But it was enough.

He remembered the Lion.

He remembered the Hydra.

He remembered the Boar.

He remembered the Hind.

He remembered every road.

And he remembered the lesson that had been hidden in all twelve:

The power outside may reveal the power within.

The source states that the labor must eventually become self-recognition: if fear is treated only as external, it returns internally; if desire is projected outward, the soul remains vulnerable; the true enemy is not simply “out there.”

Heracles looked at Babel.

And now he saw her differently.

She was not merely a beautiful woman.

She was attraction.

Recognition.

Luxury.

Power.

Status.

Desire.

Self-glorification.

All the things the lower world could offer to consciousness in exchange for freedom.

And Heracles understood:

> “You did not defeat me.”

Babel smiled.

“No.”

“I surrendered.”

And Baruch said:

“Now you know.”

For this was the defeat of force.

Heracles had defeated monsters through strength.

But the beautiful power defeated him without violence.

And therefore the source's conclusion became unavoidable:

Strength is insufficient.

Power is insufficient.

Victory is insufficient.

The traveler requires:

Awakening.

Truth.

Wisdom.

Compassion.

Freedom.

Discernment.

Remembrance.

And the robe became the final symbol.

The body is a garment.

The name is a garment.

The social identity is a garment.

The heroic identity is a garment.

The traveler may wear all of them.

But none is the traveler.

The free one says:

> **“I can wear the garment without becoming the garment.”**

The captive says:

> **“I am the garment.”**

And thus Heracles' tragedy was not that he possessed strength.

It was that he confused strength with freedom.

He confused victory with liberation.

He confused reputation with identity.

He confused beauty with truth.

He confused desire with communion.

He confused possession with fulfillment.

And so the conqueror became captive.

The victor became possessed.

The strong became weak through desire.

And the hero became imprisoned within the identity of being heroic.

The source makes this the culminating warning of the entire heroic cycle.

Then Baruch said:

> “The road of force is finished.”

Heracles asked:

> “What road remains?”

Baruch looked toward the distant horizon.

And there was another road.

It did not lead toward a monster.

It did not lead toward a kingdom.

It did not lead toward a throne.

It led toward a shepherd.

Baruch said:

> **“The road of remembrance.”**

And Heracles looked back at Babel.

The beautiful power remained.

The World of Mixture remained.

The twelve powers remained.

But the hero now understood the lesson his victories had concealed:

> **The monster can be defeated.**
>
> **The attraction must be understood.**
>
> **The attachment must be released.**
>
> **The Source must be remembered.**

The theological movement is therefore:

Force → Confrontation → Victory → Seduction → Defeat → Recognition → Gnosis → Remembrance.

And Baruch departed from Heracles.

For the prophet of strength had fulfilled his part.

He had shown the greatness of courage.

He had shown the value of resistance.

He had shown the powers could be confronted.

But he had also shown the limitation of force.

And his failure became a prophecy.

For after the man who conquered monsters, Baruch would seek the human being who could not be conquered by possession.

After the hero who could defeat the world outwardly, he would seek the one who could remain free inwardly.

After Heracles, the Shepherd.

After strength, freedom.

After force, remembrance.

And beyond them both:

the Great Life.

REMEMBER.

BOOK VIII — BARUCH SEEKS THE SAVIOR

Chapter 22 — The Question of the Journey

And after Heracles had fallen beneath the robe of Babel, Baruch continued upon the road.

For the Tree of Life had spoken.

The prophets had spoken.

Moses had spoken.

Heracles had fought.

Yet the powers remained.

The World of Mixture remained.

And Baruch understood that the failure of the hero was not the failure of strength alone.

It was the failure of **external victory to produce interior freedom**.

For the hero could conquer the thing before him while remaining conquered by what moved within him. The source

therefore turns the entire heroic episode into a question: who can enter the World of Mixture without becoming owned by it?

So Baruch walked again.

And he asked seven questions.

---

1. Who Can Enter the World and Remain Free?

Baruch looked upon the world.

He saw kings.

He saw merchants.

He saw shepherds.

He saw priests.

He saw soldiers.

He saw philosophers.

He saw families.

He saw cities.

He saw the poor and the wealthy.

He saw the healthy and the sick.

He saw those who possessed much and those who possessed little.

And everywhere he saw the powers of the World of Mixture.

Fear.

Desire.

Pride.

Attachment.

Power.

Recognition.

Possession.

Domination.

Then Baruch asked:

> "Who can enter this world without becoming owned by it?"

He had already watched Elohim descend and rise.

He had watched prophets become vulnerable.

He had watched Heracles become captive.

He knew now that escape from the world was not itself the answer.

For one could flee the world while still carrying its logic within the heart.

A man could leave a palace and remain hungry for status.

A man could abandon wealth and remain possessed by the desire for recognition.

A man could reject power and remain fascinated by the thought of being powerful.

Thus the question became:

> **Can one dwell within the World of Mixture without making the mixture ultimate?**

The answer would require a living example.

The supplied Christological theology defines the Savior precisely through this criterion: he enters the world, dwells among earthly things, yet does not become owned by the world or make earthly things ultimate.

Baruch continued walking.

---

2. Who Can Bear a Name Without Becoming the Name?

Then Baruch asked:

> "Who can bear a name without becoming the name?"

For every human being receives a name.

A name distinguishes one person from another.

A name allows memory.

A name creates relationship.

Yet the name can become a garment.

And the traveler can begin to say:

"I am my name."

Then the name becomes a prison.

The source's Christological formulation therefore asks for one who can receive a name without becoming imprisoned within it.

Baruch had seen kings whose names became their identities.

He had seen prophets who became identified with their offices.

He had seen heroes who became identified with their victories.

And he had seen Heracles wrapped in a robe that represented an identity he could no longer release.

Thus Baruch sought someone who could say:

> "I bear the name."

without saying:

> "The name is all that I am."

The name would become a sign.

The person would remain greater than the sign.

And every sign would point beyond itself.

Thus Baruch prayed:

> "Let the one I seek know the difference between the garment and the traveler."

For this was the beginning of transparency.

---

3. Who Can Possess a Body Without Becoming the Body?

Then Baruch turned toward the human body.

He saw children.

He saw adults.

He saw old men and old women.

He saw bodies that were strong.

He saw bodies that were weak.

He saw bodies afflicted by pain.

He saw bodies capable of beauty.

He saw bodies that desired.

He saw bodies that hungered.

And Baruch asked:

> "Who can dwell within a body without believing that the body is the whole human?"

The answer was hidden within the first Genesis.

The body belonged to Earth.

The Soul belonged to Edem.

Spirit came from Elohim.

The human was their meeting place.

Therefore the body was real.

But it was not the whole human.

The source's Christological theology makes this one of the central tests of the Savior: he possesses a body without believing that the body exhausts humanity.

Baruch therefore sought one who could live fully within embodiment.

Not one who hated the flesh.

Not one who denied hunger.

Not one who denied fatigue.

Not one who escaped ordinary humanity.

But one who could remain inwardly free while embodied.

The later theology explicitly describes Jesus as experiencing hunger, weariness, friendship, sorrow, pain, and vulnerability; his victory therefore occurs within humanity rather than through abandoning embodiment.

Thus Baruch knew:

> **The true Savior would not need to cease being human in order to remain free.**

He would have to demonstrate freedom **within** the garment.

---

4. Who Can Suffer Without Worshiping Suffering?

Then Baruch came to those who suffered.

He saw people crying.

He saw people mourning.

He saw those who had lost what they loved.

He saw those whose bodies were wounded.

He saw those whose hopes had failed.

And Baruch asked:

> "Who can suffer without making suffering ultimate?"

For suffering can become another identity.

The person may say:

"I am my wound."

Or:

“I am my grief.”

Or:

“I am what happened to me.”

And suffering becomes a throne.

The source's criterion for the Savior is that he must experience suffering without worshiping it, without making suffering ultimate, and without allowing the lower world to define his identity through pain.

But this did not mean that suffering was unreal.

It meant that suffering was not sovereign.

The body could hurt.

The Soul could grieve.

The human could weep.

Yet Spirit could remain oriented toward the Good.

Thus Baruch asked:

> “Who can suffer and still remember?”

That was a greater question than:

> “Who can avoid suffering?”

For Heracles could fight suffering.

But Baruch now sought one who could pass through suffering without becoming possessed by it.

---

5. Who Can Have Authority Without Domination?

Then Baruch entered the courts of kings.

He saw crowns.

He saw armies.

He saw laws.

He saw judgments.

And he saw the ancient temptation:

> **“Because I have authority, I may possess those beneath me.”**

But Baruch knew the difference.

Authority could become service.

Or authority could become domination.

The Savior would therefore have to demonstrate a different kind of sovereignty.

The source says that the Savior must exercise authority without domination, while the World of Mixture measures greatness through possession, crowns, power, and domination.

Baruch therefore asked:

> "Who can lead without possessing?"
>
> "Who can teach without enslaving?"
>
> "Who can command without destroying conscience?"
>
> "Who can be followed without becoming an idol?"

The messenger had already learned this law.

Baruch himself did not force the seeker.

He revealed.

The seeker recognized.

The traveler turned.

The source describes this as a fundamental principle of freedom: the messenger reminds, the seeker tests, and the traveler walks freely.

Therefore the Savior would have authority precisely because he would not need domination.

He would lead by transparency.

He would rule through service.

He would teach without possessing the soul.

And his authority would point beyond itself.

---

6. Who Can Know Without Possessing Knowledge?

Then Baruch entered the schools.

He heard debates.

He heard arguments.

He saw men carrying books.

He saw teachers surrounded by students.

And he remembered Nas.

For knowledge itself was not the enemy.

The danger was knowledge separated from Life.

The danger was:

“I know, therefore I possess.”

The Savior would therefore need to know without becoming possessed by knowing.

He would distinguish appearance from reality.

He would recognize false light.

He would discern the powers.

Yet he would remain humble before the Mystery.

The source describes Nas as the Tree of Knowledge separated from remembrance: divided perception, objectification, attachment to appearances, and consciousness detached from the Source. Jesus' decisive test is therefore whether he can know without becoming possessed by knowledge.

Baruch asked:

> “Who can look upon an object without forgetting the Source?”
>
> “Who can possess knowledge without making knowledge sovereign?”
>
> “Who can see clearly without mistaking clarity for ultimacy?”
>
> “Who can distinguish without dividing?”

The answer was becoming clear.

The Savior would not be ignorant.

He would be discerning.

He would not reject knowledge.

He would restore knowledge to Wisdom.

He would not flee appearance.

He would see through appearance.

The body would remain body.

The name would remain name.

The world would remain world.

But none would become ultimate.

Thus knowledge would become transparent.

---

7. Who Can Remember?

At last Baruch reached the final question.

He had asked:

Who can enter the world and remain free?

Who can bear a name without becoming the name?

Who can possess a body without becoming the body?

Who can suffer without worshiping suffering?

Who can have authority without domination?

Who can know without possessing knowledge?

And now:

“Who can remember?”

Baruch stood beneath the Tree of Life.

And Baruch already knew the answer in part.

For his own ministry was remembrance.

But the one he sought would have to embody what Baruch carried.

The messenger could say:

“Remember.”

The Savior would have to demonstrate:

“This is what a remembered human looks like.”

The source's Christology states this explicitly: Jesus does not merely teach remembrance; he becomes its embodiment. He demonstrates what it means not to forget under pressure.

Thus Baruch understood the final distinction.

The prophet remembers.

The hero fights.

But the Savior **embodies**.

The source summarizes the progression:

Remembrance → Witness → Resistance → Discernment → Search → Embodiment.

And the seven questions became one.

For the person who remains free does not become the world.

The person who bears a name does not become the name.

The person who bears a body does not become merely the body.

The person who suffers does not become suffering.

The person who has authority does not become domination.

The person who knows does not become possession.

And the person who remembers does not claim to possess the Infinite.

Rather:

the body becomes a dwelling.

the name becomes a sign.

authority becomes service.

suffering becomes passage.

death becomes release.

Spirit becomes remembrance.

ascent becomes return toward the Good.

This is the source's concise Christological pattern for the Savior as transparent humanity.

Then Baruch understood that his search was nearly finished.

For somewhere in the land of Israel there was a young shepherd.

He possessed no throne.

He commanded no army.

He had not conquered twelve beasts.

He wore no robe of imperial glory.

He had not sought to become sovereign.

And Baruch knew:

"Perhaps this is the one."

So the Tree of Life began another journey.

Toward Nazareth.

Toward the shepherd.

Toward the human being who would receive the Word of Remembrance.

Toward the one who would face Nas and refuse the definition of reality offered by the lower world.

For the decisive test would soon come.

Heracles had been seduced.

The shepherd would be tested.

Heracles had conquered outwardly.

The shepherd would remain inwardly free.

Heracles had become clothed in another power.

The shepherd would wear the garment without becoming it.

And Baruch walked toward him.

He carried no sword.

He carried no crown.

He carried only the Word:

Remember.

And beyond Baruch,

beyond Heracles,

beyond Moses,

beyond the prophets,

beyond the shepherd,

beyond every name and every image,

the Great Life remained.

REMEMBER.

BOOK VIII — BARUCH SEEKS THE SAVIOR

Chapter 23 — The Road to Nazareth

And after Baruch had asked the seven questions, he took up the road again.

He had searched among kings and found possession.

He had searched among priests and found doctrine made into ownership.

He had searched among prophets and found remembrance endangered by pride.

He had searched among wise men and found knowledge separated from Wisdom.

He had searched among warriors and found strength becoming domination.

He had searched among heroes and found victory becoming identity.

And he had watched Heracles fall beneath the robe of Babel.

Therefore Baruch knew that the one he sought could not merely be stronger than the powers.

He had to remain **free**.

The supplied theology makes this the decisive criterion for the Savior: he must enter the World of Mixture without becoming owned by it, dwell among earthly things without making them

ultimate, bear a name without becoming imprisoned in it, possess a body without reducing himself to the body, suffer without making suffering ultimate, and exercise authority without domination.

So Baruch set his face toward Nazareth.

---

1. Baruch Crosses the Lands

And Baruch crossed the lands.

He passed through fields where men planted seed.

He crossed valleys where shepherds watched their flocks.

He passed villages where women drew water.

He crossed roads crowded with merchants.

He entered cities where kings were praised.

He walked through places where armies had marched.

And everywhere he went, the World of Mixture revealed itself.

The prosperous man said:

> "I possess."

The poor man said:

“I have lost.”

The ruler said:

“I command.”

The servant said:

“I obey.”

The wise man said:

“I know.”

The frightened man said:

“I must protect myself.”

And Baruch heard beneath all these voices the same ancient movement:

desire, possession, fear, control, domination, suffering, forgetfulness.

Yet he also found another possibility.

A farmer gave bread without demanding payment.

A shepherd protected a lamb.

A mother carried a child.

A stranger welcomed another stranger.

And Baruch remembered that the World of Mixture had not destroyed every trace of the Good.

The lower world could obscure.

It could not abolish.

For the Spirit remained.

And wherever Spirit remained, remembrance remained possible.

The theology teaches that Baruch's descent begins from compassion for the suffering Spirit within humanity: he descends to awaken, comfort, guide, and remind rather than to dominate.

Thus Baruch crossed the lands not as a conqueror.

He carried no sword.

He sought no throne.

He demanded no worship.

He carried only the Word of Life.

And that Word was:

Remember.

2. Baruch Crosses the Rivers

Then Baruch came to the rivers.

The waters flowed through the lands like living roads.

He remembered the first garden.

He remembered the four rivers that had flowed from Paradise.

He remembered how the rivers represented movement, changing conditions, experience, and the cycles of manifestation.

Now he crossed them one by one.

At the first river he saw abundance.

The fields were green.

The trees were full.

And the people said:

> "We are blessed because we possess much."

Baruch crossed.

At the second river he found scarcity.

The earth was dry.

The people lacked bread.

And they cried:

> “We are abandoned because we possess little.”

Baruch crossed.

At the third river he found conflict.

One nation stood against another.

One ruler desired another ruler's land.

One tribe defended its name against another.

Baruch crossed.

At the fourth he found sorrow.

The sick lay beside the waters.

The old waited.

The young mourned.

Baruch crossed.

And at every river he heard the same instruction:

> “Do not mistake the current for the homeland.”

For abundance was changing.

Scarcity was changing.

Victory was changing.

Defeat was changing.

Health was changing.

Suffering was changing.

The World of Mixture was characterized by these oppositions, while the deeper Life remained beyond them. The theology therefore teaches that the traveler must remain oriented toward the Good regardless of changing conditions.

Baruch stood upon the far bank.

And he said:

> **“The traveler is not the river.”**

Then he continued.

---

3. Baruch Crosses the Kingdoms

And Baruch came to the kingdoms of men.

He saw palaces.

He saw fortresses.

He saw temples.

He saw banners.

He saw soldiers.

He saw thrones.

And he remembered Heracles.

The hero had possessed strength.

The kings possessed crowns.

The priests possessed sacred words.

The wise possessed knowledge.

But possession itself had become the chain.

Then Baruch asked:

> “Where is the kingdom that does not possess?”

No king answered.

So he continued.

He crossed kingdoms ruled by fear.

He crossed kingdoms ruled by wealth.

He crossed kingdoms ruled by priests.

He crossed kingdoms ruled by armies.

And in every kingdom he saw the old logic:

“Greatness belongs to the possessor.”

But the Word of Light taught another measure.

The World of Mixture measures greatness through crowns, possession, power, and domination.

The Light measures greatness through remembrance, Truth, and service.

And Baruch knew that the one he sought would therefore appear small to the kingdoms.

He would not necessarily possess armies.

He would not necessarily possess wealth.

He would not necessarily sit upon a throne.

The Savior would demonstrate another kind of greatness:

freedom.

Thus Baruch left the kingdoms behind.

---

4. Baruch Crosses the Seven Gates

Then Baruch came to seven gates.

They stood one beyond another.

The first gate was the gate of **Awakening**.

And the guardian asked:

> "What are you seeking?"

Baruch answered:

> "One who can awaken without becoming proud."

The gate opened.

The second was the gate of **Truth**.

The guardian asked:

> "What do you seek?"

Baruch answered:

> "One who can distinguish appearance from reality without making knowledge a possession."

The gate opened.

The third was the gate of **Wisdom**.

The guardian asked:

> "What do you seek?"

Baruch answered:

> "One who knows what should be done."

The gate opened.

The fourth was **Compassion**.

Baruch answered:

> "One who can confront suffering without becoming another source of cruelty."

The gate opened.

The fifth was **Freedom**.

Baruch answered:

> "One whom possessions, fears, desires, and powers cannot make sovereign over his soul."

The gate opened.

The sixth was **Discernment**.

Baruch answered:

> "One who can recognize beauty when beauty becomes seduction."

The gate opened.

The seventh was **Remembrance**.

Baruch answered:

> "One who can remain oriented toward the Source even when the whole World of Mixture demands forgetfulness."

And the final gate opened.

These seven gates correspond to the Sevenfold Way preserved in the supplied theology: Awakening, Truth, Wisdom, Compassion, Freedom, Discernment, and Remembrance. They complement the twelve labors by describing the qualities needed to confront the powers without reproducing their logic.

Beyond the seventh gate, Baruch saw something different.

The air itself seemed clearer.

The waters were still.

The colors were brighter.

And he knew he had come near the **World of Light**.

---

5. The World of Light

And Baruch entered the World of Light.

It was not the final Source.

For Baruch remembered the oldest law:

The map is not the homeland.

The word is not the Source.

The image is not the Light.

Even the World of Light belonged to the ascending order.

The Good was beyond it.

And beyond the Good:

the Great Life.

The supplied theology explicitly preserves this distinction: the World of Light may be remembered as homeland, peace, communion, abundance, Living Water, and remembrance, but even the World of Light is not the ultimate Source.

Baruch therefore did not stop.

He passed through gardens.

He saw rivers.

He saw houses.

He saw companions.

He saw abundance without hoarding.

He saw beauty without possession.

He saw relationship without domination.

He saw knowledge without pride.

And the World of Light whispered:

> "Stay."

But Baruch answered:

> "I have not yet found the one I seek."

For even Paradise cannot become an object of possession.

Even Heaven cannot become an idol.

The Savior would have to learn this as well.

He would have to ascend toward the Good without turning Heaven itself into another possession.

So Baruch continued.

---

6. The Shepherd in the Hills

Then Baruch descended again.

And he came toward the hills of Galilee.

The World of Light faded behind him.

The roads of men appeared again.

He heard sheep.

He heard wind moving through the grass.

He saw a young shepherd.

The shepherd was not surrounded by warriors.

He had no royal crown.

No imperial guard stood beside him.

No priestly procession followed.

He simply watched the flock.

And Baruch stopped.

For he remembered the question with which his journey had begun:

Who can enter the world and remain free?

The shepherd lifted his eyes.

And Baruch saw no hunger for domination.

He saw no desire to become great through possession.

He saw a human being dwelling among ordinary things without making them ultimate.

The supplied tradition presents Jesus in Nazareth as the son of Joseph and Mary and, in its narrative, a young shepherd caring for sheep. Baruch recognizes in this ordinary setting the possibility he has been seeking: greatness measured not by worldly sovereignty but by remembrance, truth, service, and freedom.

Baruch said:

> “Who are you?”

The shepherd answered:

> “Jesus.”

And Baruch's heart became still.

For the road had reached its destination.

Yet the journey had only changed its form.

Baruch had found the one he sought.

---

7. The House of Joseph

And Baruch followed Jesus toward the house of Joseph.

It was not a palace.

It was not a temple.

It was not the dwelling of a king.

It was a house within an ordinary land.

And Baruch understood the sign.

The Savior had not been hidden inside worldly magnificence.

The World of Mixture looks for greatness through crowns.

The Light can reveal greatness through humility.

The source explicitly emphasizes that Jesus' first setting is deliberately ordinary: he is not presented on a throne, commanding armies, or surrounded by imperial authority.

Joseph received Baruch.

And the messenger stood quietly.

He did not demand that the house kneel.

He did not announce:

> “I possess the Savior.”

For a messenger cannot possess another soul.

The messenger reveals.

The recipient recognizes.

The Source remains beyond both.

This is a central rule of Baruchian freedom: Baruch does not force Jesus, but reveals the hidden teaching; Jesus listens, distinguishes messenger from Source, and freely turns toward the Origin.

Then Baruch entered the house.

And there he saw Mary.

---

8. Mary and the Hidden Child

Mary looked upon Baruch.

And Baruch looked upon Mary.

She was the mother of the shepherd.

And within the ordinary house lived a hidden mystery.

The child was not enthroned.

He wore no crown.

He carried no army.

He did not yet appear as the conqueror of kingdoms.

He was simply Jesus.

And Baruch remembered the journey.

He remembered Priapus.

He remembered the first garden.

He remembered Elohim and Edem.

He remembered Adam and Eve.

He remembered the twenty-four powers.

He remembered Baruch beneath the Tree of Life.

He remembered Nas beneath the Tree of Knowledge.

He remembered Moses.

He remembered the prophets.

He remembered Heracles.

He remembered Babel and the robe.

And now he understood why every earlier witness had been incomplete.

The prophets had spoken remembrance.

Heracles had demonstrated strength.

But Baruch was seeking one who could **embody remembrance without becoming possessed by the world**.

The supplied theology identifies precisely this transition: Baruch has searched through kings, prophets, heroes, and possessors of worldly strength and finally finds in Jesus the possibility of a human being who can remain free within earthly existence.

Baruch looked upon Mary.

Then he looked upon Jesus.

And the hidden child looked back.

Baruch said:

> "I have crossed the lands."

Jesus listened.

> "I have crossed the rivers."

He listened.

> "I have crossed the kingdoms."

He listened.

"I have crossed the seven gates."

Jesus remained silent.

"I have searched among prophets."

He listened.

"I have watched heroes fall."

He listened.

Then Baruch spoke the warning:

"Do not be seduced."

Jesus looked at him.

And Baruch continued:

"The powers will offer you knowledge without remembrance.

They will offer you power without service.

They will offer you freedom without responsibility.

They will offer you identity without transcendence.

They will offer you possession in place of Life.

They will offer you the world in exchange for your freedom."

The theology identifies this as the central warning given to Jesus: he must enter the same World of Mixture that defeated previous messengers without becoming subject to its logic.

Then Baruch said:

"Remember the Father."

Jesus answered:

"I will remember."

"Tell them about the Good."

"I will."

"Turn them toward the heights."

"I will."

"And when the road is finished?"

Jesus looked toward the hills beyond the house.

And he answered:

"I will ascend to the Good."

Then Baruch knew.

The Word of Remembrance had found its vessel.

Jesus would not merely repeat what Baruch had spoken.

He would demonstrate it.

He would dwell among earthly things without making them ultimate.

He would bear a name without becoming imprisoned within it.

He would possess a body without reducing the human to the body.

He would suffer without worshiping suffering.

He would exercise authority without domination.

And above all:

he would remember.

The source calls Jesus the vessel of the Word of Remembrance and says that he demonstrates what a remembered human being looks like.

Mary watched.

Joseph watched.

The hills were quiet.

The sheep moved beyond the house.

And Baruch understood that his long wandering had reached its turning point.

The road from Paradise had passed through the World of Mixture.

The rivers had been crossed.

The kingdoms had been left behind.

The seven gates had opened.

The World of Light had been entered and left behind.

The shepherd had been found.

And now the mystery of Jesus would begin.

But even here Baruch remembered the final apophatic law:

Jesus was not the Great Life.

Jesus was not the ultimate Source.

Jesus pointed toward the Father and the Good.

And beyond Jesus,

beyond Baruch,

beyond Moses,

beyond Heracles,

beyond Nazareth,

beyond every name,

beyond every image,

the Great Life remained.

Baruch lowered his head.

And Jesus heard the ancient command of the Tree:

“Remember.”

The shepherd stood.

The road opened.

And the Gospel entered its next mystery.

REMEMBER.

BOOK IX — THE GOSPEL OF JESUS

Chapter 24 — The Shepherd

And after Baruch had crossed the lands, the rivers, the kingdoms, and the seven gates, he came at last into the hills of Galilee.

And there he saw a shepherd.

He was not seated upon a throne.

He carried no crown.

He commanded no army.

He was not clothed in the garments of kings.

He stood among sheep.

And Baruch knew that the mystery he had sought through all his wandering had brought him here.

For he had searched among kings and found possession.

He had searched among priests and found ownership of sacred things.

He had searched among prophets and found the danger of pride.

He had searched among wise men and found knowledge separated from Wisdom.

He had searched among warriors and found strength becoming domination.

He had searched among heroes and found victory becoming identity.

And finally he had found a shepherd.

The supplied Baruch tradition presents this meeting at Nazareth as the decisive transition from the history of revelation into Christology. Jesus is portrayed as the son of Joseph and Mary, associated with shepherding, and as the one who can enter the World of Mixture without becoming owned by it.

And Baruch stood still.

For he had found the one he had been seeking.

---

1. Jesus Among the Sheep

And Jesus was among the sheep.

He watched them as they moved across the hills.

Some were strong.

Some were young.

Some wandered.

Some were frightened.

Some followed.

Some remained behind.

And Jesus did not despise the weak because they were weak.

He did not praise the strong because they were strong.

He watched.

He cared.

He guided.

And Baruch understood the sign.

For the rulers of the World of Mixture ask:

“Who rules?”

But the Light asks:

“Who remembers?”

The tyrant possesses subjects.

The shepherd cares for living beings.

The tyrant seeks domination.

The shepherd exercises responsibility.

The theology supplied with the text explicitly develops this contrast between the tyrant and the shepherd and presents Jesus' ordinary shepherd setting as a reversal of the world's measure of greatness.

Then Jesus lifted his eyes toward the hills.

And Baruch saw that the shepherd was not concerned with becoming great according to the world's measure.

He did not need the crown.

He did not need the army.

He did not need the monument.

And Baruch remembered:

> **The World of Mixture measures greatness through possession.**
>
> **The Light measures greatness through remembrance and service.**

And he said within himself:

> “The shepherd has begun to answer.”

---

2. Baruch Sees Him

And Baruch looked upon Jesus.

He looked beyond the face.

Beyond the body.

Beyond the name.

For he had learned the law of the robe.

The body is a garment.

The name is a garment.

The social identity is a garment.

The heroic identity is a garment.

The traveler must not mistake the garment for the self.

Thus Baruch did not seek the Savior merely in outward appearance.

He sought the sign of inward freedom.

And he saw it.

Jesus stood within the World of Mixture.

Yet he did not seem possessed by it.

He stood upon Earth.

Yet Earth did not appear to be his ultimate master.

He carried a name.

Yet his identity did not terminate in the name.

He possessed a body.

Yet he was not reducible to the body.

He stood beneath the heavens.

Yet he did not mistake Heaven for the Source.

These are precisely the qualities the supplied theology assigns to the Savior: entering the world without becoming owned by it, inhabiting earthly things without making them ultimate, receiving a name without becoming imprisoned within it, and possessing a body without reducing the human to the body.

And Baruch knew:

> **“This is the one.”**

---

3. The Messenger Recognizes the Savior

Then Baruch came near.

And Jesus looked upon him.

And Baruch said:

> “Peace be upon you.”

Jesus answered:

> “And peace upon you.”

Then Baruch said:

> “I have searched for you.”

Jesus asked:

> “Why?”

And Baruch answered:

> “Because I have searched for one who can enter the World of Mixture without becoming owned by it.”

Jesus was silent.

Baruch continued:

> “I have seen kings.”

Jesus listened.

> “I have seen priests.”

He listened.

> “I have seen prophets.”

He listened.

> “I have seen wise men.”

He listened.

> “I have seen warriors.”

He listened.

> “I have seen Heracles.”

Jesus remained silent.

Then Baruch said:

> “They all carried something the world could possess.”

And Jesus asked:

> “What do you seek?”

Baruch answered:

> **“One whom the world cannot possess.”**

Then Jesus looked again toward the sheep.

And Baruch knew that the answer had already begun.

For Jesus was not revealed through worldly sovereignty.

He was revealed through freedom.

The source explicitly states that the Savior is recognized not primarily by worldly power but by freedom and by the ability to remain oriented toward the Source while dwelling in the world.

---

4. The Word Is Spoken

Then Baruch stood before Jesus.

And he spoke the Word that had traveled from the first garden.

“Remember.”

And Jesus listened.

Then Baruch spoke again:

“Remember the beginning.”

Jesus listened.

“Remember the Great Life.”

Jesus listened.

"Remember the Good."

Jesus listened.

"Remember Elohim."

Jesus listened.

"Remember Edem."

Jesus listened.

"Remember Paradise."

Jesus listened.

"Remember the trees."

Jesus listened.

"Remember the twenty-four."

Jesus listened.

"Remember the Fall."

Jesus listened.

"Remember Heracles."

Jesus listened.

“Remember the human.”

And Jesus looked toward Baruch.

Then the Word entered the shepherd.

Not merely as information.

Not merely as doctrine.

Not merely as a story.

But as recognition.

For the supplied theology describes this encounter as the moment when the **Word of Remembrance** finds its vessel: Jesus does not merely carry information but embodies the teaching and demonstrates what a remembered human being looks like.

And Baruch knew that the message had been received.

---

5. The Great Life

Then Baruch said:

“Before Heaven,

before Earth,

before every tree,

before every angel,

before every name,

there was the Great Life."

Jesus listened.

And Baruch said:

"The Great Life is beyond every image."

Jesus listened.

"Beyond every heaven."

Jesus listened.

"Beyond every power."

Jesus listened.

"Beyond every doctrine."

Jesus listened.

"Beyond every messenger."

Jesus listened.

For this was the first boundary of the Gospel.

Jesus himself would later point beyond himself.

The messenger points.

The Savior turns.

The traveler follows.

The Source remains beyond them all.

And Baruch said:

> “Do not possess the Great Life.”

Jesus answered:

> “I will seek it.”

And Baruch said:

> “Do not imprison it within a name.”

Jesus answered:

> “I will turn toward it.”

Then Baruch knew that Jesus had understood the apophatic law.

Even the highest revealed reality is not the Infinite contained within a human thought.

The journey remains open.

6. The Good

Then Baruch said:

> “Beyond the order of manifestation stands the Good.”

And he told Jesus of the Light that had been revealed to Elohim.

He spoke of the Good as the source of Wisdom.

The source of Life.

The source of Light.

The source of Truth.

The source of Freedom.

The source of Compassion.

The source of Remembrance.

The supplied theology explicitly identifies the Good as the highest transcendent principle within the revealed theological hierarchy and associates it with Wisdom, Life, Light, Truth, Freedom, Compassion, and Remembrance.

Baruch said:

"Seek the Good."

Jesus listened.

"Do not possess the Good."

Jesus listened.

"Praise the Good."

Jesus listened.

"But do not confuse your praise with possession."

Jesus listened.

Then Baruch said:

"Turn toward the Good."

And Jesus answered:

"I will."

For this would become the direction of his life.

Not toward earthly sovereignty.

Not toward possession.

Not toward domination.

But toward the Good.

---

7. Elohim

Then Baruch told Jesus of Elohim.

He told him of the Father of manifestation.

He told him how Elohim had looked toward Edem.

How Spirit had looked toward Soul.

How Heaven had looked toward Earth.

How the two had entered communion.

And how manifestation had arisen.

He told him of the ascent.

How Elohim had risen above the heavens.

How he had encountered the Light stronger than the sun.

How he had discovered that his own heaven was not ultimate.

How he had learned humility.

And how he had asked the Good to destroy the cosmos.

And how the Good had refused.

For Elohim had learned:

> **“Nothing which comes from the Good can be evil.”**

And he had remembered the Spirit within humanity.

And he had sent Baruch.

Thus Jesus learned that the Father of manifestation was not the ultimate Source.

Elohim was Father within manifestation.

The Good stood beyond him.

And beyond the Good:

the Great Life.

The theological hierarchy supplied with the work is explicit on this distinction: Elohim is Father of manifestation, but not the ultimate Source; Jesus' authority is therefore derived through fidelity rather than self-authorization.

Jesus asked:

> “Then whom shall I call Father?”

And Baruch answered:

"The One toward whom you turn."

Jesus looked toward Heaven.

Then beyond Heaven.

And he remembered.

---

8. Edem

Then Baruch spoke of Edem.

He told Jesus of the Mother.

He spoke of Soul.

He spoke of Earth.

He spoke of manifestation.

He spoke of desire.

He spoke of the garden.

He spoke of her sorrow after Elohim ascended.

He told Jesus that Edem was not to be treated as an ultimate evil.

For Earth was good.

Soul was real.

Embodiment was real.

The tragedy was not that they existed.

The tragedy was their alienation from Spirit.

Thus Jesus learned not to hate the Earth.

Not to hate the body.

Not to hate Soul.

But to restore the relationship between Spirit and Soul.

The broader theology repeatedly states that Earth and Soul are good within manifestation but not ultimate, and that restoration requires Spirit illuminating Soul rather than annihilating it.

Baruch said:

> "Do not become imprisoned by Earth."

Jesus answered:

> "I will dwell upon Earth without making Earth ultimate."

Baruch said:

> "Do not despise Soul."

Jesus answered:

> “I will illuminate it.”

And Baruch knew:

The Living Human was being formed.

---

9. Paradise

Then Baruch told Jesus of Paradise.

He spoke of the garden.

The rivers.

The trees.

The twenty-four powers.

He told him that Paradise was the place where Heaven and Earth had once met without alienation.

He told him that the garden was an image.

A map.

A sign.

And Jesus understood.

For a garden can be beautiful.

But the garden is not the Source.

A river can carry life.

But the river is not the Source.

A tree can reveal Life.

But the tree is not the Source.

The theology preserves precisely this movement from sign toward Source: the garden, rivers, trees, powers, and human image are meaningful signs, but none should be made ultimate or possessed as the Infinite.

Then Jesus asked:

> "Why was Paradise lost?"

Baruch answered:

> "It was not the garden that disappeared."

> "Then what was lost?"

And Baruch said:

> **"Transparency."**

Jesus understood.

The sign remained.

But the eye forgot how to see.

---

10. The Trees

Then Baruch showed Jesus the two great trees.

First he showed him Baruch the Tree of Life.

And he said:

> "This is Life."

Then he showed him Nas, the Tree of Knowledge.

And he said:

> "This is knowledge separated from remembrance."

Jesus looked upon them.

Baruch said:

> "Nas says:
>
> Know, but forget."

Then:

“Baruch says:

Know, but remember.”

The mature seeker does not become ignorant.

He becomes wise.

Knowledge must be reunited with Life.

Distinction must be reunited with remembrance.

Discernment must replace division.

This is precisely the source's distinction between the two trees.

Then Jesus said:

“I will know.”

Baruch asked:

“And what else?”

Jesus answered:

“I will remember.”

Then Baruch smiled.

For the Tree of Life had found its living fruit.

11. The Twenty-Four Powers

Then Baruch told Jesus of the twenty-four.

Twelve belonged to Elohim.

Twelve belonged to Edem.

The paternal powers belonged to Spirit and Heaven.

The maternal powers belonged to Soul and Earth.

They were powers within manifestation.

They were not the Great Life.

They were not independent ultimate gods.

They were the signs and forces through which the World of Mixture operated.

Baruch told him:

Michael.

Amen.

Baruch.

Gabriel.

And the remaining paternal company.

Then he told him:

Babel.

Akamoth.

Nas.

And the remaining maternal powers.

And Jesus understood that the powers could act through:

desire,

fear,

pride,

attachment,

power,

recognition,

possession,

domination.

The source explicitly describes these powers as structures of the lower order that can operate cosmically, historically, socially, and psychologically.

Then Baruch said:

"They will approach you."

Jesus asked:

"How?"

Baruch answered:

"Sometimes as monsters.

Sometimes as kingdoms.

Sometimes as knowledge.

Sometimes as suffering.

Sometimes as beauty."

Jesus remembered Babel.

"And how shall I recognize them?"

Baruch answered:

"Discern their fruit."

Do they awaken?

Or do they bind?

Do they liberate?

Or do they dominate?

Do they produce wisdom?

Or fear?

Do they encourage communion?

Or possession?

The supplied theology defines discernment precisely through these questions.

Jesus nodded.

---

12. The Fall

Then Baruch told Jesus of the Fall.

He did not tell him only of fruit.

He told him of forgetfulness.

He told him how desire became possession.

How possession became fear.

How fear became control.

How control became domination.

How domination became suffering.

And how suffering deepened forgetfulness.

The Fall was therefore not merely the eating of a fruit.

It was the transformation of relationship into alienation.

The theology describes the decisive movement as forgetfulness, possession, fear, control, domination, and suffering rather than a simple condemnation of body or Earth.

Jesus listened.

And Baruch said:

> “Do not make their mistake.”

Jesus asked:

> “What was their mistake?”

Baruch answered:

> “They mistook the garment for the self.”

Jesus remembered the robe of Babel.

And now he understood.

The body was a garment.

The name was a garment.

The social identity was a garment.

The world itself could become a garment.

And the traveler must not say:

“I am this.”

When the truth is:

“I dwell within this.”

Then Jesus looked toward his own hands.

And the Word of Remembrance became deeper.

---

13. Heracles

Then Baruch told Jesus of Heracles.

He told him of the strong man.

The uncircumcised prophet.

The twelve labors.

The Lion.

The Hydra.

The Boar.

The many roads.

The victories.

The songs.

The fame.

And finally Omphale.

Babel.

Aphrodite.

The robe.

The seduction.

The fall.

Baruch said:

> “Heracles conquered monsters.”

Jesus listened.

> “He defeated external powers.”

Jesus listened.

"But he could not remain free when confronted by desire."

Jesus listened.

"His strength was great."

Jesus listened.

"But strength was not enough."

The source explicitly makes Heracles the negative prophecy of the Savior: Heracles can conquer outwardly, but the Savior must remain inwardly free; the heroic failure prepares the Christological question.

Then Baruch said:

"The question is not:

'Who is strongest?'"

He looked at Jesus.

"The question is:

'Who remains free?'"

And Jesus answered:

"I will remain faithful."

Then Baruch knew that Heracles had fulfilled his purpose.

The hero had shown what strength could do.

And by failing, he had shown what strength could not do.

---

14. The Mystery of the Human

Finally Baruch spoke of humanity.

He told Jesus:

> “The body comes from Earth.”

Jesus listened.

> “Soul comes through Edem.”

Jesus listened.

> “Spirit comes through Elohim.”

Jesus listened.

> “The human is the meeting place.”

Jesus listened.

> “The human is the microcosm.”

Jesus listened.

Then Baruch said:

> "The first human forgot."

Jesus listened.

> "The Living Human must remember."

Jesus listened.

And Baruch spoke the deepest mystery:

> "You do not need to abandon the body to become free."

Jesus listened.

> "You do not need to hate Earth to approach Heaven."

Jesus listened.

> "You do not need to destroy Soul to awaken Spirit."

Jesus listened.

> "You do not need to reject knowledge to become wise."

Jesus listened.

> “You do not need to conquer others to exercise authority.”

Jesus listened.

> “You do not need to become the greatest according to the World of Mixture.”

Jesus listened.

> “You must become transparent.”

And Jesus asked:

> “Transparent to what?”

Baruch answered:

> **“To the Source.”**

The supplied Christology identifies transparency as the deepest category of the Savior: body becomes dwelling, name becomes sign, authority becomes service, suffering becomes passage, Spirit becomes remembrance, and ascent becomes return toward the Good.

Then Baruch placed his hand upon the shepherd.

And he said:

> “I have searched through the ages.”

Jesus remained silent.

"I have crossed the lands."

Jesus remained silent.

"I have crossed the rivers."

Jesus remained silent.

"I have crossed the kingdoms."

Jesus remained silent.

"I have crossed the gates."

Jesus remained silent.

"I have seen the World of Light."

Jesus remained silent.

"I have seen the failure of the prophets."

Jesus remained silent.

"I have seen the failure of the hero."

Jesus remained silent.

Then Baruch said:

"And now I have found the vessel."

Jesus looked toward Heaven.

Then toward Earth.

Then toward the sheep.

Then toward Baruch.

And finally beyond all these things.

And he said:

“The Father is greater.”

Baruch bowed.

For Jesus had not enthroned the messenger.

He had not confused the sign with the Source.

He had not made Baruch into another possession.

He had turned.

The messenger points.

The Savior turns.

The traveler follows.

And the Source remains beyond them all.

Then Baruch said:

“Remember the Great Life.”

Jesus answered:

"I remember."

"Remember the Good."

"I remember."

"Remember the Father."

"I remember."

"Remember the Spirit."

"I remember."

And Baruch spoke the final warning:

"Do not be seduced."

Jesus answered:

"I will remember."

Then the shepherd returned to the sheep.

And Baruch departed into the hills.

The Gospel had begun.

Not with a crown.

Not with an army.

Not with a conquest.

But with a human being who could remain free.

And the Word that had traveled from Paradise had found its vessel.

Remember.

And beyond the shepherd,

beyond Baruch,

beyond the garden,

beyond Elohim,

beyond Edem,

beyond the twenty-four powers,

beyond every heaven,

beyond every name,

the Great Life remained.

REMEMBER.

BOOK IX — THE GOSPEL OF JESUS

Chapter 25 — The Gospel According to the Shepherd

And Baruch had found Jesus among the sheep.

And he had spoken the Word of Remembrance.

And Jesus had received the hidden testimony:

of the Great Life,

of the Good,

of Elohim,

of Edem,

of Paradise,

of the Trees,

of the twenty-four powers,

of the Fall,

of Moses,

of the prophets,

and of Heracles.

And now the shepherd spoke.

He did not speak as one who possessed the Source.

He spoke as one who had received.

He did not speak as one who had imprisoned the Mystery within his name.

He spoke as one who turned toward the Father and the Good.

For Baruch had remembered.

Jesus had recognized.

And the Gospel was born.

The supplied theology describes Jesus as the vessel of the **Word of Remembrance**: Baruch reveals, Jesus recognizes, and Jesus embodies the message rather than merely repeating information.

---

1. In the Beginning Was the Word

In the beginning was the Word.

And the Word was not born from the kingdoms of men.

It did not arise from the throne.

It did not arise from the temple.

It did not arise from the sword.

It was before the forgetting.

Before the division.

Before the kingdoms.

Before the names of men had become garments.

Before the human being mistook the image for the Origin.

The Word belonged to the mystery of remembrance.

And Baruch had carried the Word through the ages.

He had carried it among the trees.

He had carried it through Moses.

He had carried it through the prophets.

He had carried it into the road of Heracles.

He had carried it across the World of Mixture.

And finally he carried it to the shepherd.

For the source's Christology describes the entire movement as remembrance carried from Baruch through the prophets and finally embodied in Jesus.

And when Jesus received the Word, the Word became visible in a human life.

Not because the human became the Great Life.

Not because the human became the ultimate Source.

But because the human became transparent.

Thus the Word was spoken in flesh.

And the shepherd became its witness.

---

2. The Word Was With the Father

And the Word was with the Father.

For Jesus had not come as an independent source.

His authority was received.

His knowledge was received.

His mission was received.

His remembrance was received.

He spoke because he had heard.

He revealed because he had remembered.

He called because he had first been called.

And he turned toward the Father.

The supplied theology explicitly describes Jesus' authority as relational rather than possessive: he speaks because he has received, reveals because he has remembered, and calls because he has been called.

Therefore Jesus did not say within his heart:

> "I possess the Father."

Rather, he remained oriented toward the Father.

And Baruch watched him.

For this was the distinction between Jesus and the rulers of the World of Mixture.

The lower ruler says:

> **"I possess authority."**

Jesus demonstrates:

> **"I remain faithful to the Father."**

Thus the Word was with the Father.

And the shepherd was sent into the world.

---

3. The Word Was Life

And the Word was Life.

For Life had been the mystery of Baruch.

The Tree had taught:

> **Receive Life.**

Not:

> "Possess Life."

For possession binds.

Reception liberates.

The World of Mixture asks:

> "What do you own?"

The Tree of Life asks:

> "What life have you received?"

The supplied theology explicitly identifies Baruch with Life and teaches that Life is received rather than possessed.

Thus Jesus did not arrive merely bringing information.

He brought the possibility of the Living Human.

He demonstrated what remembrance looks like when it enters ordinary existence.

He ate.

He drank.

He walked.

He became tired.

He knew friendship.

He knew sorrow.

He knew vulnerability.

And yet he did not make these conditions ultimate.

The theology calls this **the Light in the Flesh**: Spirit can inhabit flesh without becoming reducible to flesh, and freedom can exist without abandoning embodiment.

Therefore Life was not escape from humanity.

Life was remembrance within humanity.

---

4. The Life Was the Light of Humanity

And the Life was the Light of humanity.

For the human being had forgotten.

The human looked upon the body and said:

> “This is me.”

The human looked upon possessions and said:

> “These are mine.”

The human looked upon the name and said:

> “This is who I am.”

The human looked upon power and said:

> “This is freedom.”

The human looked upon knowledge and said:

> “This is truth.”

And the Light came to reveal the distinction.

The Light said:

> “The body is real, but it is not the whole human.”
>
> “The name is real, but it is a garment.”
>
> “The possession is real, but it is not Life.”
>
> “The power is real, but it is not sovereignty.”
>
> “Knowledge is real, but it is not Wisdom.”

Thus Jesus became the living reversal of the Great Forgetting.

The source explicitly contrasts the first human's forgetfulness with Jesus' remembrance: humanity forgot the Source, Spirit, and homeland, while Jesus maintains the distinction between image and Origin and between gift and possession.

Therefore the Light was not merely something Jesus possessed.

The Light was something through which he lived.

And those who looked upon him were invited to remember.

---

5. The Light Shines in the Darkness

And the Light entered the World of Mixture.

And darkness was there.

Darkness was forgetfulness.

Darkness was possession.

Darkness was fear.

Darkness was domination.

Darkness was false identity.

Darkness was the belief that the visible world was self-sufficient.

And the Light shone.

It did not need to become darkness in order to understand darkness.

It entered the darkness without becoming darkness.

This was the mystery Baruch had sought.

Heracles entered the World of Mixture and fought.

The prophets entered it and proclaimed.

Jesus entered it and **remained free**.

The source states that this is the central Christological test: Jesus enters the same world that defeated earlier messengers without becoming subject to its logic.

And the Light spoke:

“Awaken.”

Those who had forgotten heard.

“Remember.”

The Spirit within them heard.

“Release.”

Those bound by possession heard.

“Serve.”

Those seeking domination heard.

“Discern.”

Those deceived by false light heard.

And the darkness trembled.

For it had assumed that everything entering its domain would eventually become its possession.

But the shepherd did not surrender.

---

6. The Darkness Does Not Possess It

And the darkness reached toward the Light.

It offered possession.

It offered recognition.

It offered power.

It offered knowledge without remembrance.

It offered sovereignty.

It offered identity.

It offered the logic of self-sufficiency.

But the Light did not receive these things as chains.

For the deepest voice of Nas had been:

“Become your own source.”

And Jesus refused.

Nas said, symbolically:

“Possess Life.”

Baruch had taught:

“Receive Life.”

Nas said:

“Become sovereign.”

Jesus answered through his life:

> “Serve.”

Nas said:

> “Forget.”

Jesus remembered.

The supplied theology describes Nas as a counterfeit illumination whose deepest temptation is self-sufficiency and whose logic is possession rather than reception, domination rather than service, and identification rather than transparency.

Thus the darkness could touch the body.

It could threaten the body.

It could cause suffering.

It could surround the human person.

But it could not make Spirit become what it defined.

The source describes this as the decisive Christological victory: the powers can tempt, deceive, threaten, and cause suffering, but they cannot make Jesus forget or turn freedom into possession.

And therefore the darkness did not possess the Light.

---

7. The Witness of Baruch

And Baruch stood behind the shepherd.

He had been the first witness.

He had seen the garden.

He had seen the trees.

He had seen Elohim.

He had seen Edem.

He had seen the World of Mixture.

He had seen Moses.

He had seen the prophets.

He had chosen Heracles.

He had watched Heracles fight.

He had watched Heracles conquer.

He had watched Heracles fall.

And now he watched Jesus.

Baruch did not claim:

> "I am the Savior."

He did not say:

> “Worship me.”

He did not place himself between humanity and the Source.

He did what he had always done.

He pointed.

And Jesus turned.

And the traveler followed.

The source explicitly gives this sequence:

The messenger points.

The Savior turns.

The traveler follows.

The Source remains beyond them all.

Thus Baruch's witness was:

> “Remember.”

And Jesus' answer was:

> “I remember.”

Baruch's witness was:

“Turn toward the Father.”

And Jesus turned.

Baruch's witness was:

“Tell them about the Good.”

And Jesus proclaimed.

Baruch's witness was:

“Ascend.”

And Jesus walked the Way of Return.

Thus Baruch remained the witness.

Jesus became the embodiment of the witness.

---

8. The Witness of Jesus

And Jesus became the second witness.

Baruch had witnessed the mystery.

Jesus embodied it.

Baruch had said:

"Remember."

Jesus demonstrated remembrance.

Baruch had said:

"Do not become possessed."

Jesus lived without surrendering his freedom.

Baruch had said:

"The body is not the whole human."

Jesus inhabited the body without making it ultimate.

Baruch had said:

"Authority must not become domination."

Jesus revealed authority as service.

Baruch had said:

"Knowledge must become wisdom."

Jesus distinguished appearance from Truth.

Baruch had said:

"Turn toward the Good."

Jesus turned toward the Good.

The source therefore distinguishes the two witnesses without separating them: Baruch carries remembrance as messenger, while Jesus becomes the living vessel through which remembrance is embodied.

And the Gospel became a living word.

Not merely:

“Remember.”

But:

“See what a remembered human being becomes.”

This was the mystery of the Shepherd.

Then Jesus spoke to those who had gathered.

And he said:

> “The Father is greater than every ruler.”

And they listened.

> “Do not make possession your Life.”

And they listened.

> “Do not make fear your master.”

And they listened.

"Do not make your name your prison."

And they listened.

"Do not make your body your whole identity."

And they listened.

"Do not make knowledge a weapon."

And they listened.

"Do not make authority domination."

And they listened.

"Receive."

They listened.

"Remember."

They listened.

"Turn."

They listened.

And the Kingdom of the Good began to appear.

Not as another empire.

Not as another earthly throne.

Not as another possession.

But wherever:

fear ceased to govern,

possession ceased to rule,

domination was rejected,

compassion replaced cruelty,

truth replaced deception,

and Spirit became visible through conduct.

The supplied theology describes the Kingdom of the Good in precisely these terms: awakening, Truth, Love, service, unconquered conscience, and the refusal to enthrone the lower powers.

And the shepherd continued his journey.

For the Gospel was not yet finished.

The Word had entered the world.

The Light had shone in darkness.

The darkness had failed to possess it.

The witness had been given.

The Savior had begun to reveal the Way.

And beyond the Way was the ascent.

For the return was:

> **forgetfulness → remembrance → freedom → recognition → ascent toward the Good.**

Thus the Shepherd would walk toward the Father.

And the Word would remain with the Father.

And Life would remain the Light of humanity.

And the Light would shine in the darkness.

And the darkness would not possess it.

And Baruch would remain the witness.

And Jesus would remain the living witness.

And beyond the Father,

beyond the Good,

beyond Baruch,

beyond Jesus,

beyond the shepherd,

beyond the Word as it is named by human tongues,

the Great Life would remain.

For:

The Word points.

The Shepherd walks.

The witness remembers.

The traveler follows.

The Good is approached.

And the Great Life cannot be possessed.

REMEMBER.

END OF VOLUME I of II